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BACONE COLLEGE A HISTORY

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BACONE COLLEGE

A HISTORY

by

Maurice C. Wright

A thesis submitted in partial fulfillment of
the requirements for the degree
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PREFACE

This thesis is a study of the founding and continued growth of Bacone College. The school now located just outside of Muskogee, Oklahoma, was originally started at Tahlequah, Indian Territory, in 1880. It was commissioned under the name, Indian University and well it was because the Indian was the prime cause for the institution. In 1885 the University was moved from Tahlequah to the present location at Muskogee. Bacone, pronounced (Bay-Cone), College replaced the name Indian University in 1910 when the board decided to rename the college in honor of its founder Almon C. Bacone.

Almon C. Bacone, the founder of the school, was dedicated to the principle of education and emphasized that dedication of purpose every year in the catalogs of the school through 1896. In his own words, Bacone defined his principle: "A Christian school planted in the midst of a people becomes one of the most powerful agencies in the work of civilization." He referred to the American Indians in the preceding quotation and likewise expressed in their behalf the following, "The extermination of a race is unworthy of a Christian people," This was the idea that prevailed at the founding of the school and is still felt by a majority of the faculty and administration of today.

Setting near Jefferson Highway, Bacone College's western boundary

touches a trail that extends from Louisiana to Canada. At Muskogee, this highway follows the same route as that which was called "Kings Trail," the highway from Mexico to Canada. The trail was originated by Kingston, the famous cattle king from southern Texas, as he drove his herds of cattle across the plains of Texas and Oklahoma to the stock markets of Kansas City and Saint Louis.*

The land given to Almon C. Bacone by the Creek Nation has had a very interesting past and I believe will have an exciting and interesting future. It is my plan to present the birth and development of the school chronologically to this year A. D. 1967.

The name Bacone is used in this paper to relate to the founder, A. C. Bacone; the Indian Territory which was referred to as Bacone Indian Territory; also the College which is called Bacone.

The primary sources for this work are the catalogs, yearbooks, student publications, and promotional pamphlets printed during the history of the School. These sources are available in the closed book and archive room, of Bacone College Library. Other sources are available in the Muskogee Public Library and the Oklahoma Historical Society Library.

*Annual Catalog, Bacone College, 1931-32, p. 11.

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CHAPTER I

Almon Clementus Bacone, at the age of fifty, founded a college which now bears his name.¹ In 1880, he started a school and named it Indian University. As to why the name "university" was used is only a conjecture on my part. I believe he used "university" as a name, only, and if this was not the case, he may have used the name "university" in anticipation of what he desired it to be eventually. After opening with three students, he guided the destiny of the school for the beginning sixteen years. He obtained the original grant of land and secured the monies to build the first school of its particular kind and quality in Indian Territory. Where did he come from? What was his background? There are many questions about Almon Bacone that can be answered but there are also many that are unable to be answered by what information is collected. The story of Bacone's life begins in a country village in the state of New York.

In a small country village thirty-four miles south of Syracuse, New York, a boy was born, April 25, 1830. It was in the village of Scott, in Courtland County, that Almon Clementus Bacone started toward his destiny. This boy later became the founder and President of the college that now bears his name. As a young boy, Bacone was not physically strong.

¹The assertions made on the life of Almon Bacone on pages 1 and 2 come from notes printed in the Bacone file, Closed Book Section, Bacone Library.

However, he was a farm boy until he reached the age of fifteen. The knowledge that he gained in agriculture later became a valuable asset to him. His practical knowledge of agriculture served him well as he managed the farm connected with the college.

With poor health and insufficient strength to carry on heavy farm work, young Bacone decided to make a change. One morning he put a few of his belongings together in a small bundle and started an eight mile trek into Courtland, the county seat. Arriving in the fair sized village, he searched for employment. Bacone was hired as a tailor; and with zeal and arduous endeavor, he became a tailor of tailors. This experience was undoubtedly the basis for his neat and dressy appearance in later life.

Not far from Courtland in the village of Homer was Courtland Academy. An interdenominational school only two miles away, the academy provided Bacone contacts with young people obtaining an education. Those contacts awakened in him a keen desire for an education. Sheer determination led the young man to Homer, where he became a student in the academy. Later on, Bacone told some of his friends of the privations that he underwent while attending the school, but his modesty prevented him from describing them fully. He labored in any capacity to pay his board bill, and many times he was unable to meet it. It was in those times that he became his own cook and was forced onto his very familiar diet of "mush and milk."

After acquiring sufficient knowledge, he was able to add to his income by teaching. By this method he completed his preparatory course.

He was heard to have expressed that the most important event in his

life occurred when he was at the academy in Homer. It was the beginning of his religious experience. The story is related in this fashion. For some time he had been meditating on becoming a Christian. Then one evening while he was walking toward the church, a young Christian friend overtook him and asked him a personal question. "Bacone, are you a Christian?" "No," was the reply. "Well you know you ought to be." "Yes," came the answer. "I hope you will soon make the decision." At the end of the conversation they were at the door of the church. Not too long thereafter, Bacone confessed Christ as Lord and Savior and joined the fellowship of the Homer Baptist Church.² While he was completing his course of study, his desire for learning increased. He decided to enter Rochester University, some 150 miles from the Academy of Courtland, located in Homer, New York.

During his study at Rochester, he entertained thoughts of entering the pastoral ministry. Due to indebtedness as during his school days, further education was impossible at that time for Bacone. Therefore providence brought him to teaching. In 1858, Almon Bacone graduated from Rochester University, with honors.³

After leaving Rochester, the academically educated Bacone held prominent positions in the public schools of New York, New Jersey,

²O'Beirne, H. F. and E. S., The Indian Territory, C. B. Woodward Co., St. Louis, 1892, p. 135.

³J. S. Murrow, "Obituary of Almon C. Bacone," in Scrapbook of Clippings in Bacone College Library.

Michigan and Ohio. He made a lifetime friend while teaching in the public schools of Cleveland, Ohio. That friend was Miss Laura Spelman who later became the wife of John D. Rockefeller. Mrs. Rockefeller remained Almon Bacone's close friend and was one of his most ardent supporters in his later work involving the Indians.⁴

A strange but intriguing call came to Bacone in 1878. The new task would bring about a culmination of Bacone's interests.

The particulars of his call are not explained in the records, but with available information, found in the Bacone Chief, assumptions may be made. The Bacone Chief said that as Bacone moved farther west, he became increasingly interested in Indians and Indian problems. He possibly felt that he could fulfill his mission in life by becoming a teacher in one of the Western Mission Schools. His feeling for the Indians led him to apply for the position of principal teacher of Cherokee Male Seminary at Tahlequah, Indian Territory.⁵

His missionary spirit and Christian zeal could mesh with his ideas, concepts, and love for teaching. The expression of his Christian sympathies was fulfilled as he took charge of the Cherokee Male Seminary, the government Indian School at Tahlequah, Indian Territory. On August 31, 1878, Bacone and his assistant, Professor J. B. H. O'Reilly arrived in Tahlequah. They were to open the school the following Monday.

⁴The Bacone Indian Papoose, August, 1943, p. 2.

⁵The Bacone Chief, Bacone College, 1919, p. 7.

The Cherokee Advocate stated, "They are seemingly intelligent and pleasant gentlemen and both come highly recommended."⁶

From the early days of the history of the United States, there have been a few people with a Christian attitude toward the Indian. Roger Williams, a founder of Rhode Island, is given credit for being the first Baptist missionary to the Indians on the East Coast.⁷ Also, there have been many groups who felt that the Indian needed Christ as much as did the whiteman. It has been said, that the early white settlers of America talked for a time about saving the natives for the Kingdom of Heaven, but they soon came to the conclusion that the best way to do that was to send the Redman there. From this attitude, grew the classic expression, "The only good Indian is a dead Indian." Some writers have viewed the Indian with respect, but others as in the movies and history have pictured him as the villain.⁸ The evidences of missionaries working with the Indians are many. However it remains a constant battle for people to proclaim peace, love, and goodwill to the Indian when he was constantly being exploited.

The origin of the people of the area into which A. C. Bacone went, started with the Indian removal from their homes in various areas of Southeastern United States to Indian Territory. The Indians had been promised

⁶The Cherokee Advocate, (Tahlequah, Cherokee Nation), August 31, 1878. p. 3.

⁷The Bacone Indian, February 14, 1941, p. 1. The stained glass window of Roger Williams on the North side of the Chapel at Bacone College is a memorial to the missionary among the Indians.

⁸Ataloo, "Can the Indian Be Saved?" The Baptist Magazine, January 10, 1931.

much, and the promises had been broken many times. There were groups that had been defrauded by swindlers, land thieves, and those whose pretense was good.⁹ When the Indians retaliated, the whites would drive them from their homes and fields. It was out of a background like this from which came the five tribes: Seminole, Creek, Choctaw, Chickasaw, Cherokee, to Indian Territory.

There were many who observed the Indian removal and disagreed with the government about it. The Trail of Tears is truly an interesting and pathetic scene in America's history. Foreman notes a few characteristics of the movement.¹⁰ It was noted by observers along the way that the Indians were being moved in the wrong season, into strange climates. They were without anything to lift them from the bare ground. The same situation existed even for those who were diseased and ready to die. As the Indians were herded across different territories, some people held deep sympathy for them and even petitioned the government, but their appeals were not heeded.

On the trail, many went about naked, some barefoot, and a great number were suffering from fatigue. Many of the Indians portrayed their feelings vividly when they told the agents who were with them that, "The white men were all liars and bad men."¹¹ It is estimated among the Cherokees

⁹Foreman, Grant, Indian Removal, University of Oklahoma Press, Norman Oklahoma, 1932. pp. 129-130.

¹⁰Ibid., pp. 294-312.

¹¹Ibid., p. 298.

alone, during the course of capture, and through their removal that about 4,000 died.¹² In viewing the removal and our dealings with the Seminole, there is no darker chapter in American history. These together with many other dishonorable dealings with the Indians certainly did not help those who were concerned about them to win them easily to Christianity.¹³

A great territory was given to the Indian for exclusive use, closed to settlement or occupation by whites for, "As long as the grass grows and water runs."¹⁴ By governmental decree, a promise was made that was never carried out.

The only thing that the Indian had left now was his hope, hope that in the new land given to him, that he would be allowed to live in peace. There should be no trespassing on their new territory.

From the beginning of the removal policy of the United States under the Presidency of Andrew Jackson to the Civil War, the Indians lived and attempted to expand his hope for the future in his new territory. The five civilized tribes lived under their governments until the Civil War interrupted their living conditions. Even if there was a desire not to be involved, it was impossible. The Cherokees and Creeks were divided between the Union and the Confederacy. The total of the Five Nations made treaties of alliance with the Confederacy due to circumstances beyond their

¹²Ibid., p. 312.

¹³Ibid., p. 315.

¹⁴Dale, Edward Everett, and Wardell, Morris L., History of Oklahoma, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1948. p.4.

control.¹⁵ The North refused to pay annuities that were due to the tribes, therefore most tribes were forced to join forces with the South.

The reconstruction period in the Indian Territory was just as violent and radical as it was in any of the Southern States. The territory had been overrun by armies from both North and South. There were some who took advantage of the war and supposedly represented either one or the other side, but it was doubtful as to what they represented. Because of this situation, homes, crops and much of the people's livestock were destroyed. Neighbors, and even some families, had been on opposite sides and were afraid to return to their homes. Once again the United States Government formed a policy of land confiscation. The Five Tribes, again, were to be deprived of land that had been given to them. This time, however, the land cessions provided for in the peace treaties were to make homes for other Indians.¹⁶ Some of the tribes had offered refuge to displaced tribes even before the Civil War. After the war, the following tribes were settled in the territory; Kiowa, Comanche, Pawnee, Pottawatomie, Apache, Caddoe, Wichita, Peoria, Wyandott, Ottawa, Miami, Modic, Kaskaskia, Piankashaw, Wea, and Delawares.¹⁷

Out of all the tribes, the Cherokee Nation had made more progress in education than all of the rest. The Cherokee tribe had also educated a

¹⁵ibid., pp. 161-162.

¹⁶Dale and Wardell, op. cit., p. 185.

¹⁷ibid., pp. 188-198.

greater proportion of its members, both male and female, than any other tribe. Benedict says that the two aforementioned statements are true even if one includes the tribes whose educational institutions, had been controlled and managed by the Federal Government.¹⁸ As early as 1819, while they were still in possession of their homes in Georgia, the Cherokees, possibly because of the influence of the missionaries, began to make provisions for the education of their tribe and the future generations. They set aside special funds for continual propagation of education out of the money they received from their lands which they were forced to sell. The fund increased on different occasions by the different treaties that were made by the Federal Government, retaining the principal intact for the tribe.¹⁹

In 1841, shortly after the emigration into the Indian Territory, the Cherokees' tribal council started eleven day schools and in 1846, the council established two seminaries. The one of interest to this thesis was the Male Seminary, dedicated in 1850 at Tahlequah, Indian Territory. The schools were run by both faithful and competent instructors, and until the time of the Civil War, they accomplished amazing results. The war divided the tribe as it did the rest of the continent. Because of these hostile factions, the seminary was closed. The buildings were used by both the North and South during the war. After the hostilities, William P.

¹⁸Benedict, John D., History of Muskogee and Northeast Oklahoma, S. J. Clarke Publishing Co., Chicago, 1922, Volume I. p. 267.

¹⁹Ibid, p. 267.

Ross, Chief of the Cherokees, had the school repaired and reopened. No date is recorded as to the reopening of the seminaries. However the date 1867 may be used. The reason for this assumption is based on the statement, ". . . . for the next twenty years the schools made rapid progress in education until April 10th, 1887 when one seminary was destroyed by fire."²⁰

Almon Bacone came to the Male Seminary to fill the position of principal in 1878. He was only one in a long line of educators that dedicated themselves to educating Indians. Bacone was different than any who had gone before him. Not only did he do his job well, but felt a desire to do more. His desire and concern to do more led to the start of Indian University (now Bacone College.)

²⁰ibid., p. 267.

CHAPTER II

From the year 1878, Almon Bacone, whose heart was filled with a deep desire to serve his fellowman, found a new mission. Teaching in the seminary was fine, but Bacone observed a great need around him. He was concerned with more than just those persons in the Cherokee Male Seminary. He had been entertaining the thought of opening a new school for Indians, but he had not come to any definite conclusions.²¹

However, during the time he was teaching, he discussed with other leaders the lack of religious training among the Indians together with the deficiency of higher education provided for Indians. In fact, several of the teachers and some missionaries who had been in the discussions were of the same mind as Bacone. They began to hold special prayer meetings with the view in mind that Indians needed some definite Christian training. Prayers were uttered for this need to be met. It was at one of these meetings that Bacone received the inspiration to establish an Indian University.²²

Many of the Indian Baptist leaders also helped convince Bacone that Indians should be educated to teach their own tribesmen the ways of the white man's civilization. The Indian teacher needs a combination of

²¹Randall, Harvey J., "The Beginning and Progress of Bacone College", Indian Education, Pamphlet, published Monthly, by Bacone College, October 24, 1910.

²²Ibid

education, and moral and spiritual guides to combat superstitions of the tribes to which they belonged as well as the tribes in which they might work.

One day the Reverend J. S. Murrow, Reverend Daniel Rogers, and Professor Almon Bacone met in a conference to discuss the opening of a Christian school where Indians could be trained and equipped to carry on a native ministry. Each one of the group was in supreme accord on the need of a school. Like all ventures of this kind, whether in the past or in the present, there arose the questions of finance. Who was to support such a venture, and to whom should they go for help? It is stated that Murrow jokingly said, "Dr. Bacone, if you will undertake the enterprise, I will be willing for you to have one-hundred dollars per month, provided you can get it. Dr. Bacone's reply was, "I'll do it." ²³ O'Bierne gives another slant to the answer of Bacone. He states the reason behind the answer, "With the help of God, this one thing I do." It was the language of Bacone's heart, and figuratively speaking, God did raise friends to assist in the great work. ²⁴ With the reply, Bacone left the comfortable position of teaching with a good salary, and started his new dream. His last check of \$350 dollars was drawn from the Cherokee school funds, and a venture was started. ²⁵

²³Hamilton, Robert, The Gospel Among the Red Man, Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, 1930, p.229.

²⁴O'Bierne, H.F. and E.S., The Indian Territory, C. B. Woodward Co., St. Louis, 1892, p. 84.

²⁵Cherokee Volume 514, Check Number 12, Indian Archives, Oklahoma Historical Society.

Most of the emphasis at the seminary had been placed upon the preparation for making a living. All of these things helped Bacone arrive at four convictions that possessed him at the time of conception of the Indian University. Those convictions were: (1) that definite Christian training was a thing of the past in Indian government schools; (2) that trained Indians, as preachers and teachers, could do more effective work among their own people than anyone else; (3) that there was a great need for Baptist work to be begun in Indian Territory; and (4) that the emphasis in Indian education should be placed on the spiritual and the aesthetic, rather than the mechanical. Therefore, only a school that was entirely independent of governmental control could provide the necessary training and opportunities for Indian people. The obvious object for the new Baptist Christian training school was to prepare native preachers and teachers for a more effective Christian work among all the Indian tribes.

The dream began taking physical form when Bacone moved into quarters of the Old Cherokee Baptist Mission. "The premises consisted of two rooms, one about seventeen feet square, the other two-thirds as large, but they were adequate for the three pupils enrolled."²⁶ It was indeed a work of faith that started in those tiny rooms at Tahlequah, February 9, 1880. The formal opening of the new Indian University was in the autumn of the same year. The school opened with three students, but Bacone relied on the future with his firm faith in God for direction of his purpose.

²⁶Muskogee Daily Phoenix, Sunday, September 14, 1935, p. 9.

Indian University was the name of the new school. In the first annual catalog, published in 1881, the purposes and aims of the institution were stated:

The Indian university has its origin in a settled conviction on the part of the Baptists of the Indian Territory that in order to perpetuate and extend, with increased efficiency, civilizing influences among their own and other tribes, the cause of Christ imperatively demands the establishment of a Baptist Normal and Theological School.

Its Primary object is to prepare native teachers and preachers for a more effective Christian work among the Indian Tribes.²⁷

Members of the first board of Trustees were Reverend Charles Journeycake, Reverend A. L. Lacie, Reverend James Williams, Professor A. C. Bacone and Reverend J. S. Murrow, while Reverend Daniel Rogers served as Secretary and Treasurer. Both of these men were faithful Baptist Missionaries. Murrow had been appointed missionary to the Choctaws, and Rogers was the general missionary to the territory; Journeycake, Williams and Lacie were all prominent and influential Indians.²⁸

With a start of three students, only one who had great faith, foresight and determination would continue on a venture without much support in an environment that was so unsettled. By the end of the first semester, there were twelve students in attendance. Of the twelve students, seven were Cherokee, one Choctaw, and four whites.²⁹ Two of the twelve were

²⁷First Annual Catalog, 1880-1881, p. 14.

²⁸First Annual Catalog, 1880-1881, p. 14.

²⁹Ibid., p. 10.

planning to enter the ministry. At the end of that first year, Bacone had an accumulation of fifty-six students. Additions to the staff brought the total to three teachers and a matron.

Almon Bacone served as president and instructor of the collegiate department. The academy subjects were taught by Miss Carrie V. Armstrong, and Lydia W. Sixkiller, a sophomore in the college, was the primary teacher. Mrs. M. L. Moore served as the matron of the school.³⁰ The practice of using some of the upper classmen to teach the lower grades or inviting old graduates back to teach the lower grades was common practice.

The needs listed in the first catalog were: (1) that of a guarantee for providing full salaries for the teachers (2) some means to aid directly, worthy young men and women seeking an education (3) a central location near a railroad with suitable buildings for school purposes and a good farm for industrial pursuits.³¹ The first two problems have never been fully solved as they seem to be problems for most all institutions not supported by the state. The third problem was solved later in the history of the school. The American Baptist Convention, on December 13, 1880, voted to pay Bacone an annual salary of \$1,200 as the principal of the Indian School.³² Murrow says that Bacone used much of his own personal funds

³⁰Ibid., p. 5-7.

³¹First Annual Catalog, 1880-1881, p. 14.

³²Notes in Scrapbook, Closed Book Section, Bacone Library.

to augment other teachers salaries and as student aid.³³

The university was underway. The pupils were increasing, and the need for room to expand and have some kind of maintenance for the pupils was demanding. From the inception of the school, Bacone felt that Tahlequah was not a suitable location for a school. One reason the school location was not suitable was that it was too far from the center of Indian Territory. Secondly, Tahlequah was considered the Cherokee Capital, and the institution there was looked upon as, primarily, a Cherokee institution. If the school was in dedication to the training of all Indians, then it must be free from influence of one specific group.

During the first term of the new university, Bacone was looking for a new location. The president faced two immediate problems in the changing location.³⁴ First, he must obtain permission to locate the institution in a central position of the Indian Nation. To do that, a tribal grant must be secured. Secondly, as always, funds were needed. The construction of buildings and buying of equipment requires money, and how to raise it is a problem for many institutions. Those two problems were worked on by Bacone while he initiated Indian University.

It has been previously mentioned that the Indian Nations after the Civil War had made new treaties with the government. Almost all of the

³³Scrapbook of Clippings, 13889, Murrow, J. S., "Obituary of Almon C. Bacone," Closed Book Section, Bacone Library.

³⁴Ibid.

treaties contained clauses for the granting of land for the establishment of churches and schools providing the Indian Nations were in favor of them. The treaty that was ratified by the Creek Nation, June 14, 1866, contained a clause for missions and schools under Article Thirteen. Article Thirteen reads as follows:

A quantity of land not exceeding one hundred and sixty acres, to be selected according to legal subdivision, in one to every religious society of denomination, which has erected, or which, with the consent of the Indians, may hereafter erect, buildings within the Creek country for missionary or educational purposes; but no land thus granted, nor the buildings which have been or may be erected thereon, shall ever be sold or otherwise disposed of, except with the and approval of the Secretary of the Interior, and whenever any such lands or buildings shall be so sold or disposed of, the proceeds thereof shall be applied, under the direction of the Secretary of the Interior, to the support and maintenance of other similar establishments for the benefit of the Creeks and such other persons as may be or may hereafter become members of the tribe according to its laws, customs, and usages; and if at any time said improvements shall be abandoned for one year for missionary or educational purposes, all the rights herein granted for missionary and educational purposes shall revert to the said Creek Nation.³⁵

Bacone chose a site approximately three miles from Muskogee, Indian Territory. Possibly, the reason the professor chose this site was that it was the meeting place of the five civilized tribes. Although Muskogee was the capital of the Creek Nation, the idea of it being a center of activity for the different tribes was reason enough to look on the site with favor. Also, the Federal Agency for the Five Civilized Tribes was located in

³⁵Kappler, Charles J., Indian Affairs: Laws and Treaties, Volume II, Washington: Government Printing Office, 1904., p. 936.

Muskogee. The site was picked; all that had to be done then was to obtain permission or receive a grant from the Creeks. Ordinarily, that probably would not have been too difficult. However, A. C. Bacone had some difficulty in obtaining the grant.

The Creek Indian Council met at Okmulgee, the Creek capital in 1881. On October 29, A. C. Bacone was present to make a request to the council. He asked for permission to establish an Indian University in the Creek Nation, and also asked for a grant of land. The Creek Government consisted of a bi-cameral system. The request would first have to be favorably passed by the House of Warriors, and then referred to the House of Kings for action. The clerk had just finished reading the petition when a young full-blood warrior rose to his feet to be heard. He denounced the idea with bitter determination and stressed the idea that the white man had always provided injustice to the Indian, and he saw no possibility of the white man changing in the future. The brave concluded by saying, "We need nothing from the white man, either by way of education or religion, and we should give him nothing. I move that we table the matter indefinitely."³⁶

Before Bacone and the friends that were with him could recover from the shock, the motion before the council had been seconded and passed by an overwhelming margin.³⁷ Needless to say, Bacone was very

³⁶The Bacone Indian Papoose. "The Story of Bacone College," July 1943.

³⁷Ibid.

discouraged. He was preparing to return to Tahlequah when a Creek Baptist preacher, William McCombs, who also was a member of the House of Warriors, asked him to stay over till the next day. Bacone felt that the matter was almost hopeless and that there probably was little use of staying around, but he consented to stay. Uncle Billy, as Reverend McCombs was often called, believed that something, yet, could be done. It is reported that McCombs said, "Give me twenty-four hours, and the young buck who moved to table, will make a motion to reconsider your petition."³⁸

McCombs made a few calls, and early in that evening four men went to the inn where he was staying. All of the men were ministers and members of the council. Another asset was that each of the four were very good friends of McCombs. The four were: Moses Hodges, a Presbyterian; Wesley Smith, a Baptist; Tobe Alexander, a Baptist; and a Reverend Mr. Perri-man, a Methodist.³⁹ The politicking that went on at that meeting was not unlike the politics of any age in the United States. The group of five went over a list of names of all the members of the House of Warriors and the House of Kings. Each of the five selected the members whom they thought they might influence. By appealing to personal friendships, trading votes on other issues, and by stressing the need of education for their tribe, they hoped to win the number needed for support of the petition.

³⁸Ibid.

³⁹The Bacone Indian Papoose, "The Story of Bacone College.," July 1943.

The Methodist and the Presbyterian ministers were of great help in emphasizing that the school was not only for Baptists, but that the school was to be for all Indians regardless of denomination if Christian, and even for those who had no idea of becoming Christian. It is said that all night long they hurried about the village and awoke various council members to discuss with them the petition presented by Bacone and The American Baptist Home Mission Society. McCombs was somehow successful in getting the leader of the opposition to change his mind on the matter.⁴⁰

The Creek Council convened the next morning, and the leader of the opposition moved to open the question for discussion. In an article in the Muskogee Daily Phoenix, it was stated that Chief Samuel Checote, who was more enlightened, addressed a message to the council urging it to reconsider its previous action. He told the law-makers that the offer presented a wonderful opportunity for the tribe. It would be advantageous for those who wished their children to receive a high school education, and were not able to send them away to the government schools. He felt there was a definite need for the school in the territory because there were no schools for higher education available to the Indian in the area.⁴¹ Exactly what was said, and how much was said would be difficult to relate, but we do know that before the day was over, Bacone was granted his request. He left that day for Tahlequah with the land deed and a charter. The following is a document of the act fulfilling the request presented by

⁴⁰The Bacone Indian Papoose, "The Story of Bacone College," July 1943.

⁴¹Muskogee Daily Phoenix, Sunday, September 15, 1935, p. 9.

Professor Bacone:

An Act Providing for the Founding of an Indian University
for the Indian Territory:⁴²

Be it enacted by the National Council of the Muskogee Nation: That permission is hereby granted to the American Baptist Home Mission Society through the Board of Trustees hereinafter named, and to their Successors, to establish and maintain, within the limits of the Creek Nation and under the protection of the laws thereof, Indian University, which shall be to the Indian Territory, as nearly as practicable, all that State Universities are to the several States in which they are located, and shall be open to the reception of students from the citizens of the Creek Nation and other Indian tribes or Nations, there is hereby granted to said University the free use of an amount of land, not more than sufficient in extent, for the carrying out of the general plans and purposes of the same, providing, however, that whenever said land shall cease to be so used, it shall revert to the Creek Nation.

Be it further enacted, that there is hereby constituted a Board of Trustees to said University. Composed of the following named individuals:

Rev. H. L. Morehouse, D. D. Cor. Sect. Am. Bapt.
Home Mission Sec'y
Rev. J. S. Murrow, Missionary
Rev. Daniel Rogers, Missionary
Prof. A. C. Bacone, Pres. of the Indian University
Rev. Charles Journeycake, Chief of the Delawares
Rev. James Williams, Ex. Dis't Chief of the
Choctaw Nation
Rev. A. L. Lacie, of the Cherokee Nation
Rev. John McIntosh, Supt. of Public Schools of
Creek Nation

together with the Principal Chief of the Creek Nation; which Board of Trustees shall represent the American Baptist Home Mission Society and the several Indian tribes and Nations to which they respectively belong; and shall have power to locate the University, paying for any improvements that may be found on the grounds which they

⁴²Copy of document found in Bacone Historical File, Closed Book Section, Bacone Library.

select, said Board of Trustees shall hold, superintend and control all buildings, money and other property belonging to the University shall arrange, as soon as practicable, for literary, theological and other needful departments therein; shall prescribe the course of study, shall appoint instructors and other officers; and shall have power to confer degrees, and make appointments to its own membership, for the purpose of perpetuating its existence and promoting its efficiency, all its acts being subject to the approval of the Executive Board of the American Baptist Home Mission Society, so long as the University derives any of its support from the said Society; and all its acts regarding the appointment of trustees representing this Nation, being subject to the approval of the National Council of the Muskogee Nation.

Approved October 29th, 1881.

Although Bacone had a general idea of the site he had desired in mind, it was not definite. The Home Missions Society appointed Reverend Daniel Rogers, Reverend J. S. Murrow and A. C. Bacone to select a permanent site for the school. On a hill three miles northeast of Muskogee, overlooking the surrounding community, the three men knelt in prayer. They dedicated the land of the hill to the education of Indians. The acres were dedicated to God.⁴³ Some might have thought these were men who were seeing visions beyond possibility, but time proved differently. Murrow, Rogers and Bacone that day did envision great things in the future. They thought of the day when the Indian young people could come from many different areas for education and inspiration. Those were God-called men to a helpless and long-neglected people.⁴⁴ The first

⁴³Hamilton, Robert, p. 229.

⁴⁴The Bacone Indian Papoose, "Story of Bacone College," August, 1943.

great task had been overcome, now there remained the tremendous job of obtaining finances to construct and equip a new university. Bacone must now run the University at Tahlequah and start the growth of the new campus.

The second annual Catalog, 1881-1882, of Indian University, carried the same propositions as did the first. On the opening page of all the catalogs, while Bacone was president, was the inscription, "Rescue the Perishing." The Board of Trustees were as follows:⁴⁵

Rev. J. S. Murrow, Pres.	Atoka, I.T.
Rev. Daniel Rogers, Sec. & Tres.	Tahlequah, I.T.
Rev. H. L. Morehouse	New York
Prof. Bacone	Tahlequah, I. T.
Rev. Charles Journeycake	Chief of Delawares
Rev. James Williams	Of the Choctaw Nation
Rev. Adam Lacie	Of the Cherokee Nation
Rev. John McIntosh	Of the Creek Nation
Hon. Samuel Checota	Of the Creek Nation

The faculty of the University that second year in operation consisted of four members and a matron. A. C. Bacone was President and head of the Collegiate Department; Miss Carrie V. Armstrong, head of the Academic Department; Miss Lydia Sixkiller was in charge of the primary Classes; Mr. Joseph M. Thompson served as Librarian, while Miss Lizzie Moore was the Matron.

The primary objective of the school was to prepare native teachers and preachers for a more effective Christian work among the Indian tribes. Together with the objective, the philosophy of the school once again was defined in three phases. One, the extermination of a race is unworthy of

⁴⁵Second Annual Catalog, Indian University, 1881-1882.

a Christian people. Two, a constant removal from the approach of civilization will never civilize. Lastly, a Christian school planted in the midst of a people becomes one of the most powerful agencies in the work of civilization. In carrying out his objective and philosophy, Bacone combined the cause of Christ in an academic setting. His academic program was laid out in the following course of study:

ACADEMIC DEPARTMENT

Primary Class	1st, 2nd, 3rd, and 4th readers Spelling Elementary Arithmetic Writing Primary Geography
Second Academic Class	Practical Arithmetic Grammar U.S. History Geography Reading Word Analysis English Composition

COLLEGIATE DEPARTMENT

Freshman Class 1st Term	Algebra Latin Ancient History Physiology
2nd Term	Algebra Latin Modern History Natural Philosophy
Sophomore Class 1st Term	Geometry Latin Greek Rhetoric Civil Government

	2nd Term	Geometry Trigonometry Latin, Greek Logic English Literature
Junior Class	1st Term	Surveying Latin Greek Astronomy History of Civilization
	2nd Term	Chemistry Latin Greek Zoology Botany
Senior Class	1st Term	Geology Physical Geography French German Greek Testament Mental Philosophy
	2nd Term	Political Economy French German Greek Testament Moral Philosophy Evidences of Christianity

Expenses for that second year of the University were exceptional compared to our present rates, but they were out of reach for some in the years 1881-1882. Board, including washing, at the institution, or in town was \$1.50 to \$2.50 per week. Tuition for the first term was \$8.00 while the tuition was \$2.00 more for the second semester, making a total for the year of \$18.00. The tuition for students preparing for the ministry was absolutely free. Books to all students were to be furnished as cheaply as

possible.⁴⁶ Two years passed; more room was needed; decisions had to be made and carried through if the school continued to exist. President Bacone had a new location but money was needed to build a school. He faced the problem before him with a firm faith in God, and proceeded toward his task with zealous fervor.

⁴⁶The statistics above mentioned were taken from the second annual catalog of Indian University.

CHAPTER III

After consent of the Home Missions' Society to support the work of Bacone and Indian University three men were appointed by the society to make final arrangements for land acquisition. Rev. J. S. Murrow, Missionary to the Cherokees; Daniel Rogers and A. C. Bacone, were the three who selected the permanent site and outlined it for final grant from the Creek Nation. The three men knelt in prayer and dedicated the beautiful land around them to the Glory of God and the spiritual interests of the Indian. It has been stated that these were, "young men seeing a vision."⁴⁷ Today there stands a monument to the north of the chapel dedicated as the place where these men knelt in solemn prayer as a reminder to all who behold. Also inscribed on the scroll is a list of all the presidents of Bacone College who have served to date.

The land was only the first task of a great adventure. Next the natural problem remained, that of raising finances for the building of the school. Classes were in session and Indian University needed the attention of Bacone. For almost two years different problems prevented him from centering his attention on raising money. Possibly he felt that the Home Missions' Society would see fit to provide necessary funds now that the land grant had been received. That was wishful thinking because it

⁴⁷Bacone Indian Papoose, August 1943.

was never done. Bacone may have been discouraged but he was persistent in his effort to build the new campus. In a letter dated August 27, 1883, he expressed his faith by sending out a letter to various people. There is not a list naming all of those to whom letters were sent, but there are two letters in the files of Bacone library listing names of donors. The copy of a letter dated August, 27, 1883, is as follows:⁴⁸

Tahlequah, Ind. Terr'y, August 27, 1883
Muskogee, Ind. - Terr'y.

On conditions that Indian University - now at Tahlequah is removed to within four miles of Muskogee, we, whose names are subscribed, hereby agree to pay to the treasurer of said University, the amts. selected to our names respectively - To be paid when the foundation is laid for said School Building.

NAMES	AMTS.
Wm. Robison & Son	\$ 50.00
D. W. Bushyhead	100 .00
R. A. Trenbin	25 .00

This list of three names was all that was accounted for in the letter above, however, a letter dated August 1, 1883, had pasted to it a list of forty-seven names. The sum of the fifty promises was \$1,478.00. Local appeals were also made through the catalogs of Indian University and various church newspapers.⁴⁹ There is no record of amounts that were received by those pleas. There must have been some other thoughts for obtaining money in Bacone's mind, because in 1884 he went on an eastern

⁴⁸Letters from File, (in Bacone's closed section.) Bacone College Library.

⁴⁹Second Annual Catalog, 1881-82 (New Bedford, Massachusetts: Knight and Howland, Printers, 1882), p.17.

trip to raise sufficient funds to build. Apparently he met with little success on this trip until he came to Cleveland. He had made many friends in the city where he had been a public school teacher. While in Cleveland as a teacher he had been a member of the Euclid Avenue Baptist Church. The church gave Bacone two thousand dollars for the university.⁵⁰ A personal friend is said to have pledged another one thousand dollars to the cause.⁵¹ Because of a former association of a close friend, Bacone received a contribution of ten thousand dollars to help build his university, Mrs. John D. Rockefeller was the former Miss Laura Spelman, who had taught in the school system of Cleveland with Almon Bacone.⁵² This friendship proved to be very profitable for Indian University. While on the trip, Bacone was a personal guest in the Rockefeller home. The Bacone Indian Papoose relates the story as follows:⁵³

"On Monday afternoon, after Mr. Bacone had preached the day before at the Euclid Avenue Baptist Church, he and his host were enjoying a quiet after-dinner rest on the veranda. Mr. Bacone was attempting to find suitable words with which to open a conversation concerning a gift to the work so near his heart, when Mr. Rockefeller broke from the silence by saying, "Almon, I have decided to give you ten thousand dollars for your Indian School." Mrs. Rockefeller appeared while President Bacone was expressing his thanks, and on being informed of her husband's generous gift, she said to him, "You have this day made the most worthwhile investment of

⁵⁰Bacone Indian Papoose, Bacone College, August 1943.

⁵¹Ibid.

⁵²Muskogee Times Democrat, October 3, 1931, p. 13.

⁵³Bacone Indian Papoose, August 2, 1943, p. 2.

your entire life. If you had been the shrewd business man the world gives you credit for being, you would have given ten times that amount."

It may only be conjectured how much money was raised on this tour, but by the known donations, Bacone at least added thirteen thousand dollars to the building fund. Work was begun on Rockefeller Hall in the Fall of 1884.⁵⁴

During the class year of 1884 and 1885, there must have been many anxious minds. The new building was nearing completion. In the spring of 1885, Indian University at Tahlequah was coming to a close. When the word came to Bacone that the new school was ready for occupancy, he was ready. Everything was packed carefully in wagons and moved the twenty-six miles to the new campus near Muskogee. One might imagine this historic and much dreamed for event in the life of A. C. Bacone. For five years he had labored, prayed, maneuvered and pled for his dream to come true. The four story building was ready, what it needed was students and faculty.

Teachers and pupils alike were thrilled with the future aspects of the new college. It must have been a sight to behold the wagons approaching the new campus. A campus that commanded so magnificent a view of the surrounding country side. To the east rose the blue hills, the foothills, of the Greenlee Mountains. The Arkansas River was to the north, and it is

⁵⁴Indian-Pioneer History, Grant, Foreman Collection, Works Progress Administration, S-149. Muskogee: 1937.

said that one could even see beyond, at sunset, historic Fort Gibson.⁵⁵ Turning to the southwest, one could view the then small community of Muskogee. High on the hill, anyone at Indian University could view the scenery for miles in every direction. Likewise, it was also true and is today, that Indian University could be seen from miles around.

This was not the end of a venture but only the beginning. Bacone had still many obstacles to overcome, but this helped to build his enthusiasm to pursue his dream still more thoroughly. The announcement was made that dedication of the building and commencement exercises would be held in New Indian University. The following announcement appeared in The Indian Missionary paper.⁵⁶

"The dedication of the new building near Muskogee, will take place on Wednesday, June 3rd, exercises commencing at 2 P.M. Eminent speakers from abroad are expected to be present. On the evening of the same day, exercises of an interesting character will be held. The commencement exercises of Indian University will be held at the same place on Thursday, June 4th, beginning at 9:30 A.M. Friends are cordially invited to be present. A meeting of the Board of Trustees will be held on Thursday at 2 P. M.

"A. C. Bacone
Pres't. Ind. Univ."

In an article about the day of dedication, written by Bacone, he intimated his happiness that the building was completed after many trials and innumerable obstacles. In further comment about Indian University,

⁵⁵The Baconian, May, 1908, p. 3.

⁵⁶The Indian Missionary, McAlester, Indian Territory, May 1885, Vol. I, No. 9.

Bacone stated that the building reflected great honor on all who were concerned in its erection, furnishings, and accommodations.⁵⁷ The building furnished inviting accommodations for Indian youth who had a desire for education.

The cost of the building and furnishings was approximately \$24,000. Of that figure Bacone had secured \$20,000. It was constructed of brick and natural stone. An interesting sidelight to this is that the brick for the building was made from the clay on the grounds of the new campus. However, the lumber was hauled the twenty-six miles from Tahlequah.⁵⁸

The building was four stories high including the basement. It was 109 feet in length and 45 feet wide. The basement provided a large comfortable dining room with an adjoining kitchen. At the other end in the basement was the laundry, two bedrooms, storerooms, two baths and cisterns which provided the water supply.

On the main or second floor was the Chapel, Music Room, Reception Rooms, three classrooms, office and bedrooms. Forty rooms comprised the third and fourth floors. These rooms combined the study and sleeping apartments for the young men and women who attended the school. It was said to be at that time one of the finest buildings in the Territory and could accommodate one hundred and fifty boarding students.⁵⁹ The

⁵⁷Ibid.

⁵⁸The Baconian, Vol. IX, No. 3, May 1906, p. 12, Published by Bacon College.

⁵⁹The Indian Missionary, McAlester, Indian Territory, Vol.1 - No. 10, p. 1, Column 2.

university was fortunate also to have use of the surrounding land for farming purposes.

An editorial comment about Bacone's enterprise stated:

"It rejoiced us to hear Prof. Bacone thank God for the good teachers He had sent him. A beautiful building, well furnished, beautiful for situation with a faculty as good as that of any school, we believe Indian University is destined to do great things for the elevation, for the true progress of the Indian people, and we urge all who can write to A. C. Bacone, Muskogee, Creek Nation, for terms, and if possible give your boys and girls the advantages of the School."⁶⁰

With the coming of Indian University, the town of Muskogee had, within a radius of three miles, four boarding schools. The others were: The Presbyterian School, presided over by Rev. T. A. Sanson, the colored Baptist's under management of Elder Cane, and the Methodist's with Harrell Institute, presided over by Rev. T. F. Brewer.⁶¹

The dedication address was given by one of outstanding character and ability, Chief of the Cherokees, B.W. Bushyhead. Chief Bushyhead was more than a speaker for the occasion. Because of his wide influence with the Cherokees his dedication speech served as a political move to encourage support from the Indians. Bushyhead was an interesting character who was not only part of the Cherokee history, but was one of public service both to his people and his people's associations. His career was picturesque and portrays a saga from the West. What makes him so

⁶⁰Ibid, Eufaula Indian Territory, p. 1 - column 3.

⁶¹Ibid, McAlester Territory, page 1 - Col. 1.

unique is that he was part of the contingent of Cherokees led by his father, Rev. Jesse Bushyhead, into the West during the Indian Removal. He went to school in New Jersey at Lawrenceville, from 1841 to 1844. After his departure from school, he attended the inauguration of Gen. William Henry Harrison. He was a student at Princeton until the death of his father in his sophomore year. He was one of the "forty-niner's" when gold was discovered in California. Because of this absence from the tribe for a length of time he became the adhesive factor to bring the tribe together after the Civil War. He had served with neither side and did not side with either split or group of the Cherokee Nation. He therefore was elected Principal Chief of the Cherokees on October 4, 1879, and he served with distinction for two terms ending 1887.⁶²

Bushyhead strengthened Indian ties with the university by his supporting speech. An excerpt from Bushyhead's long speech to illustrate the support is as follows:

"It is with pleasure, therefore, that I take this opportunity as a Cherokee, in behalf of the Cherokee Nation as a resident of this Territory, in behalf of the tribes therein, and as an Indian, in behalf of the red race, to declare their deep sense of indebtedness to the friends of humanity for the establishment of this educational institutional structure in their midst, and for the erection of this structure to make it permanent."⁶³

⁶²Dennis Wolfe Bushyhead, Chronicles of Oklahoma Vol. 14, March-Dec. 1936, pp. 352-359.

⁶³The Indian Missionary, Eufaula, Indian Territory, June 1885, Vol. 1, No. 10, p. 2.

In the same speech Chief Bushyhead praised Almon Bacone the president of the school and Reverend J. S. Murrow, for the outstanding work that they had done in behalf of the American Indian. The graduation and dedication in 1885 was certainly a memorable event in the life of the school. It formed the end and the beginning of eras. There were three graduates in 1885 at the opening of the New Campus. They were: George W. Hicks and Nathaniel Potts, both Cherokees and Nannie M. Wilson, Ottawa.⁶⁴ Much had been accomplished by Bacone to this point. His new problem was whether the school would be able to survive in the Territory.

⁶⁴Thirteenth Annual Catalog, 1892 - 1893, p. 22.

CHAPTER IV

The school year 1884-85 had been an exciting one. Preparations for moving to the new campus and anxious anticipation as to what the future would hold was probably what held the school together. A new curriculum was introduced that year also which would prepare the way for the move. The Catalog of 1884 makes reference to the opening of the school near Muskogee, "The first term of the ensuing year will commence at the new building, September 7, 1885."⁶⁵ The school year, consisting of nine months, was divided into three terms of three months each. The tri-mester system was to be used from the start. The faculty consisted of seven persons. Bacone's theme, as it seemed to be, was still printed in the front of every catalog, "Rescue the Perishing." This thought was no doubt uppermost in Bacone's mind as he was dedicated to do all he could for the American Indian.

By the school year 1888-89, Indian University was becoming firmly settled in its new location. The faculty was increased to eight teachers and the curriculum seemed to be rather thorough. The following is a list of required subjects for the Collegiate Department.⁶⁶

⁶⁵Fifth Annual Catalog, 1884-85, p. 24.

⁶⁶Ninth Annual Catalog, 1888-89, Indian University.

	<u>1st Term</u>	<u>2nd Term</u>	<u>3rd Term</u>
Freshman	Bible Studies Algebra Intro. To Latin Physiology	Bible Studies Algebra Latin Reader Natural Philosophy	Bible Studies Algebra Latin Reader Physical Geography
Sophomore	Bible Studies Geometry Latin-Caesar Rhetoric	Bible Studies Geometry Latin-Caesar English Literature	Bible Studies Trigonometry Latin-Virgil Logic
Junior	Bible Studies Chemistry Latin-Virgil French Language Surveying	Bible Studies Astronomy Latin-Cicero French Literature Roman Literature	Bible Studies Botany Latin-Cicero Civil Government Roman Literature
Senior	Christian Doctrine Zoology Mental Philosophy Greek Literature	Moral Philosophy Geology German Language Greek Literature	Baptist History Political Economy German Literature History of Civilization

It will be observable from the previous curriculum that more emphasis was now being placed on religion. As the reader will observe, each semester of every year of the new curriculum consisted of a course in some phase of religious activity.

Catalog of School Years 1886-87:

"Special attention is given to the religious and moral training of the students. Daily Bible instruction is imparted to all. All are required to be present at the weekly prayer meetings, the Sunday School and the regular Sabbath services.

Habits of Industry are also specially inculcated. Special instruction is given to the girls in domestic duties, that they may have a better appreciation of what home life should be, the boys are taught to keep their own rooms in order, and to perform such work as may be necessary for neatness and improvement within the building and on the premises. It is expected that all duties will be performed

with cheerfulness, for habits of industry and cleanliness are next to Godliness"⁶⁷

There are no records to prove the need for money but it is fairly certain because of the statement in the catalog, "Our constant need is more funds to assist worthy young men and women who have no other means of support."⁶⁸

General regulations governing the students in the seventh annual catalog were as listed below.⁶⁹

1. Bills due the University are payable in advance or monthly.
2. Students are required to attend the regular religious exercises and meetings of the University.
3. Students who injure building or property must pay for the same.
4. Students should have their clothing marked to guard against loss, must be neat in person, must take care of their own rooms, keeping them in order and clean, and perform cheerfully such duties as may be assigned them for their daily tasks.
5. The use of tobacco on the premises, and alcoholic drinks everywhere, is positively prohibited.
6. Students will not be allowed in the basement, nor in any other part of the building than that to which the young men and women respectively belong, unless duties to which they have been assigned shall call them there.
7. The young men and women will not be allowed to walk or ride in company, or have any place of meeting only as

⁶⁷Seventh Annual Catalog, 1886-87, p. 23-24.

⁶⁸Ibid, p. 23-24.

⁶⁹Ibid, p. 23-24.

they are brought together in their regular school duties, and religious and society meetings.

8. The young women will take their walks and out-door exercises under the direction of the lady teachers.
9. Students will not go to town, nor to any considerable distance from the premises, without permission.
10. Due regard must be had for the Sabbath, in abstaining from work, from amusement, and from unnecessary exercise.
11. Promptness at meals and in attendance upon all school duties is required.
12. A permanent record will be kept of the attendance, scholarship and deportment, an average of which will determine the standing of every student, to which reference may be made in future years.

The Literary Society, Psi Delta, had been organized on January 28, 1881, and is made reference to in the 1886-87 catalog as being great benefit to the school in many ways. All of the ways that it was helpful is not known but it is stated that it not only furnished profitable weekly entertainment, but it also helped guard against three great evils to which Indian youth were the most liable.⁷⁰ The pledge that was ascribed to was as follows:

"We solemnly and mutually pledge, before God and these witnesses that we will never use as a beverage, anything that intoxicates; that we will never engage in any game or never attend any gathering where there is known to be dancing or to degrade or pervert our nature, we will endeavor to enrich our characters and lives and those of others with all that is true, noble and beautiful, for this is pleasing in the sight of God."⁷¹

⁷⁰Seventh Annual Catalog, 1886-87, p. 25.

⁷¹Ibid, pp. 24-25.

From this one might rightfully assume then that the Indian's three great evils were, drinking, gambling, and dancing.

Expenses:

Board, including washing, etc. per week	\$2.50
Tuition per term6.00
Music per month, 8 lessons4.00
Music per month, 4 lessons2.00

Books furnished as low as can be afforded.

All students are expected to work for the University on an average, one hour per day, if required, for which fifty cents per week will be allowed, thereby reducing the board to \$2.00 per week.

Other beneficiary aid as far as possible was given to students, but they had to show that they were worthy and needful. They had to present a readiness and willingness to work and study or their assistance would be taken away from them and given to another.⁷²

The removal of Indian University in 1885 from Tahlequah to Muskogee would have left a void in the school system in that area, therefore, Cherokee Academy was formed to fill the void. This Academy was presented as part of the university catalog beginning in 1886. In the 1888-89 catalog, Choctaw Baptist Academy, at Atoka, Indian Territory, Seminole Female Academy located at Sasakwa, Indian Territory, and Waco Baptist Academy, located near Anadarko, Indian Territory were also incorporated in the annual of Indian University. They were listed as other Baptist Indian Schools. These schools later on did away with their collegiate departments and

⁷²Seventh Annual Catalog, 1886-87 p. 25.

became preparatory schools for Indian University. They were to become feeder schools for the Collegiate Department of Indian University at Muskogee. Again the central location that Bacone had picked seemed to be a deciding factor in the university remaining at Muskogee. It was noted in the introductory statement in the Ninth Annual Catalog,⁷³ "Its present location is central, convenient of access, free from Malaria, and commands a beautiful prospect of the surrounding country."⁷⁴

To the year 1888, from the founding of the school, four hundred and fifty-seven students representing nine Indian tribes had been enrolled. Twenty-nine of that number prepared for the ministry while fifty-eight became teachers. As Bacone viewed native preachers and Christian teachers engaged in successful labor, his evangelistic spirit must have been gratified. Two new groups had been formed on campus along with the Indian University Baptist Church. The Young People's Society of Christian Endeavor and The Kings Daughters' were new societies to add to the already established Literary Society.

The post office for Indian University was established in 1888, as Bacone Territory. The establishment permitted all mail to and from the University to be marked by Bacone's name.⁷⁵ The Muskogee Daily Phoenix of March 15, 1888, announced that Professor A. C. Bacone was appointed

⁷³Ninth Annual Catalog, 1888-89, p. 33.

⁷⁴Ibid,

⁷⁵The Baconian, May, 1898, p. 1.

as Postmaster, and Mrs. Hattie L. Bacone as assistant.⁷⁶

University Baptist Church was under the pastorship of Reverend David Crosby. It had been established November 27, 1886, with fourteen members. Before that time there was no Baptist Church in the community of Muskogee. The church was later moved in 1890 to town since it was impossible to maintain two Baptist churches.⁷⁷ Reverend Mr. Crosby was also a member of the faculty. He taught Bible, History, Rhetoric, and English Literature.

To start the school year 1889-90, Bacone had a faculty staff of nine persons. Reverend David Crosby, Mrs. Sarah Ford Crosby, Miss Alida Baker, Miss Anna L. Lewis, Miss Ada J. Bonham, Miss Sadie E. Bonham, and Miss Minnie L. Mitchell serving as instructors together with Mrs. Hattie E. Parr as Matron. According to the catalog, there were no college graduates in 1889, but the class of 1890 had three graduates, all white, no Indians. The three graduates were Mary M. Cain, Lillie J. Johnson, and Minnie M. Pratt.⁷⁸

The next year M. T. Eudaly, J. C. Brower, and Miss Minnie Pratt replaced Miss Alida Baker, Miss Anna Lewis and Mrs. Hattie E. Parr on the Faculty. Mr. Alexander L. Posey was added as Librarian. Posey, a Creek, was to be a Freshman in the Collegiate Department in the coming year of 1891-1892. One college graduate was accounted for in 1891, and

⁷⁶Foreman, Grant, Muskogee, Blackwell Wielandy Co., St. Louis, 1948, p. 78

⁷⁷The Baconian, May 1908, p. 4.

⁷⁸Annual Catalog, Bacone College, 1890-1891, p. 8-9.

that was Etta J. Scaper, a Cherokee.

New Faculty, husband and wife, M. L. Brown and Mrs. M. L. Brown, and C. H. Maxson were hired to replace M. T. Eudaly and J. C. Brower and Reverend David Crosby and Mrs. Sarah Ford Crosby. Reverend Mr. Crosby moved into Muskogee to dedicate full time to the First Baptist Church. Miss Harriett Bacone, Daughter of President Bacone was the first organist of the church.

In 1892 a theological course of one year was introduced. The president writes: "Many ministers engaged in active work, and others who feel the need of further training will find this course especially adapted to their case. Certificates will be given to such as complete the course in a satisfactory manner." Instruction was given under the following heads: Study of the English Bible, Family Organization, Study of Church Work, Church History, and Missionary Work.⁷⁹

Beginning the year 1892 President Bacone instituted a new program for raising money. He organized "The Indian Educational Commission." It was an elaborate plan to raise monies ranging from on to one hundred dollars. In the last paragraph of the needs of Indian University in the thirteenth annual catalog, Bacone prepares the reader for dedication and support.⁸⁰ In a summary, it was stated that the university was proving to be a very beneficial servant of both missions and people, both white and

⁷⁹The Baconian, Volume XI, May 1908, p. 5.

⁸⁰Thirteenth Catalog, 1892-93, p. 7.

Indian. The university was performing a service that could not be done by any other institution. In performing the service to the highest degree it must have funds for better equipment in all departments, for additional buildings and endowment. Endowment was needed for scholarships and aid to needy students. One thousand dollars was said to endow one scholarship, which would give continuous support to a student in training for Christian service. Bacon stressed, "This is an opportunity for benefactions that gives promise of the most valuable fruits; and it invites these as the most suitable returns that can be made for sacred privileges now enjoyed in a land that was once the exclusive home of the Indians."⁸¹

At the close of the catalog, "The Indian Educational Commission" is presented as an aid to Indian University addressed with the comment "To The Christians of American is Committed the Evangelization of The Indians."⁸² Members of the new commission were limited to the people who gave money to the cause of education. Annual members were those who contributed one dollar or more towards the educational fund. Those who contributed twenty-five dollars or more received life membership certificates. Life directors of the commission were those who contributed at least \$100.⁸³

A message addressed to "Our Helpers" defined that the one thing needful in the prosecution of this educational work for the evangelization of the

⁸¹ Thirteenth Annual Catalog, 1892-93, p. 7.

⁸² ibid, pp. 46-49.

⁸³ ibid, pp. 46-49.

Indians, is money.⁸⁴ Bacone's faith in the work he was doing is more clearly defined as he says, "Their capabilities, their value as citizens, as brethren and sisters and Christian workers, are a sufficient guarantee of adequate returns for all money contributed."⁸⁵

Miss Edith Haughwout, Miss Cora Gridley, and Joseph V. Dawes were new to the Faculty in the year of '94-95. Sometime during the year of 1894, Bacone expressed some of the deep sympathy for the Indians in a poem entitled "The Red Man's Plea."⁸⁶

The Red Man's Plea

Beneath oppression's iron rod,
The white men crossed the stormy main;
They freedom sought to worship God,
Unawed by rack or burning flame.

Our shores were broad, we gave them room,
Said, "Welcome, Englishmen; yes come,
And share our com, with us a home,
A refuge find, oppressed by none."

The white men came, they filled our land;
They cities built and temples reared:
A Nation grown, now mighty, grand,
In robes of power and splendor feared.

Rich harvest field in fruitage waves
Where curled the smoke of peaceful homes;
Above our fathers' silent graves
Rich mansions stand and costly domes.

But we their children, driven far,
Far from the hills and plains we love,

⁸⁴Fourteenth Annual Catalog, 1893-1894, p. 57.

⁸⁵Ibid, p. 57.

⁸⁶Bacone File, Closed Book Section, Bacone College Library.

And graves of sires, 'neath western star,
Forlorn and wasted sadly rove.

We feel bleak Winter's chilling blast,
While you and yours are housed and warm;
So feel our souls the blight of past
Unnumbered years of direful gloom.

The Gospel lights the white man's way,
While red-men grope in darkness still;
Oh! give us of your light a ray
Our souls with warmth and cheer to fill.

Teach us the worship of your God,
For which you crossed the stormy main;
'Twill summer give in our abode,
Make fruitage spring, break winter's reign.

A refuge found in Freedom's land,
To fullness grown, --is this forgot?
Oh! give us now a helping hand,
That we may live and perish not.

Bacone spent the winter of 1895 and 1896 in his home in Chicago because of ill health. He returned to school just two weeks prior to his death, April 22, 1896. All of the articles pertaining to his death state that he died of peritonitis. However, from the personal diaries of J. S. Murrow, (one of the founders' Trustees of the college, and close personal friend of Bacone) is recorded the following data as to Bacone's death.⁸⁷

April 22-1896

Shocked to hear that President Bacone is dead. Alas, my (sic). He whom I loved so dearly. Died this A. M. 10 o'clock. Wind Raindue, Dr. Morgan, came to B.I.U. and found great(sic) Professor Bacone looks as natural as life. Extreme constipation cause of death. He suffered a great Deal.

⁸⁷J. S. Murrow, Personal Diary, Unpublished, Bacone's closed book section.

April 23-1896

A sad sad day--Raindue wins, he will come if I say so. Bro. Rogers came at once. I went to town to make arrangements for a birch vault & other things. Large audience gathered in Chapel. Brother Rogers preached and I talked. All affected. Excellent Message from Dr. Morgan, Burial solemn & effective. I suggest memorial services at commencement. O Lord Help us. A sad day.

April 24-1896

Brown & I looked over the papers & find they are all mixed up. Prof's private business & the school business. He expended his own money in much that belongs to the University. He was (sic) imposed upon by many students & others.

Bacone was buried in a place of his own request, the small cemetery to the north of the Campus.⁸⁸ He had desired to be at rest in the grounds of the university among the people he loved so well and tried hard to serve. As a lasting inspiration, his monument stands at the head of his honey-suckle covered grave. The prominent spot lies about one-hundred yards north of Samuel Richards Hall. Inscribed for all to see what he felt so deep within, are these words on his monument: "A Christian school planted in the midst of a people becomes one of the most powerful agencies in the work of Civilization." He was placed there with two early teachers who preceded him in death, Mrs. S. A. Carey and the youthful Professor Shumaker who also died serving the cause of Indian Christian education.

The following eulogies typify the man Bacone. One student wrote, ". . . As if yesterday, I see President Bacone, with his noble features and Uncle Sam's whiskers, approaching me one noon hour with pencil and small notebook in his hand. With a cheerful greeting he asked about my

⁸⁸The Bacone Indian, Bacone College, Feb. 1944.

age, and where I was born, and about my family & schooling. And then he said, 'What do you plan to do in life?' 'Teach,' I said, 'If I can ever learn enough.' Assuring me that I could, he asked, 'Robert, are you a Christian?' How I thank God for that question today! I answered, 'No, but I would like to be.' Good words followed of trusting the Lord and Praying. "89

Another eulogy which characterizes Bacone is found in a poem written in tribute to Bacone by the mother of one of the teachers at the university. A note of explanation was submitted by the teacher when she submitted the poem. The letter reads as follows.⁹⁰

In 1893 President Bacone attended the World's Fair at Chicago. While there he looked for a new teacher for his school. Some of the faculty of Ottawa University were attending the fair, and they recommended me as a teacher. President Bacone, on his return, came to my home at Ottawa and engaged me for the position. This was the only time my mother saw him. I went immediately to the work, but President Bacone passed away three years after my arrival, and my mother wrote this poem concerning his passing.

Miss Elizabeth Jacobus⁹¹

The Poem: A tribute to President Bacone

We lovingly tenderly laid him to rest
 In the spot he had chosen, the soil he loved the best
 Where had mingled his hopes his prayers and his tears
 With the arduous toil of his manhoods' best years

⁸⁹Notes in Bacone File.

⁹⁰Letter taken from files of Bacone Closed Section.

⁹¹Miss Jacobus was 29 years a teacher at Bacone College.

How kind the death angel to call for him here
 In this place of all others, to his heart most dear;
 When his labors were finished, his armor laid by
 To take him direct to his mansion on high.

We shall miss his kind words, and the light of his face
 His counsel so helpful, so seasoned with grace.
 With the sense of great loss, are our spirits depressed,
 Though in grief we submit, for the Father knows best.

And you to whose interest his life work was given,
 Mourn not without hope for the tie is not riven.
 Pass cheerfully, hopefully under the rod
 His works most effective, who's nearest to God.

There are ministries higher to freed spirits given
 There are envoys of love with headquarters in Heaven.
 When life's duties are done, human energies spent
 On missions of mercy they still may be sent.

In his generous life, in his virtues untold
 He hath left us a legacy better than gold
 Embalmed by his memory, enriched by his dust
 This spot has rare treasures, times damps cannot rust.

Blow gently, ye breezes, and sigh as ye float,
 Trill sweetly, wild warbler, make softer your note
 And we'll walk with light tread near this new precious mound,
 For now evermore, twill be hallowed ground

Mrs. M. D. Jacobus

An era had passed. Bacone from between his fiftieth and sixty-sixth birthdays had brought a university into existence. It should be an encouragement to all of us today to know many things may be accomplished after the age fifty. Hundreds of students had been blessed by his faith and teachings. He had been the guiding destiny of the university for sixteen years. His heart was bound up in the institution and work to which he gave his time, talents, money, and his life. Numerous are the men and

women in Oklahoma who are prominent people who received their education at the Indian University. It is well that his era be closed with this quotation from "The Baconian" of 1901, "Dead yet he Lives." His influence had been felt and is continually being felt today as students come and go. Devoted to others, "To live was Christ, to die was gain."

CHAPTER V

During the absence of President Bacone the winter session of 1895-1896, Professor Brown was named acting president of the university, and he continued on after Bacone's death for one year.⁹³ A prefatory statement was made by the acting President about the absence of a complete bulletin.⁹⁴

Having been absent in the North until just a week preceding his death, no work had been done or could be done on the catalog until his successor should be chosen. These and various other causes have made it advisable to issue this Bulletin of Information to serve the most necessary purposes until a catalog shall be published.

M. L. Brown,
Acting President.

M. L. Brown and his wife had joined the faculty in 1890 to replace Reverend Mr. Crosby and his wife who started the First Baptist Church in Muskogee. The Browns came from North Bennington, Vermont.⁹⁵ Professor Brown taught Bible, history, rhetoric, languages, literature, and civil government. He served as the faculty representative in the Young Men's Christian Association which was organized November 15, 1893. Also he had held a reception for this organization in his apartment of Rockefeller

⁹³Bulletin of Information, Bacone College, July, 1896, pp. 2-4.

⁹⁴Ibid.

⁹⁵Clippings from file in Bacone Library.

Hall. When Bacone formed the Indian Educational Commission, Brown served as secretary and later was named to the board of Trustees of the school.⁹⁶

Brown served for one year until a new president could be found. During his term he attempted to raise the level of instruction at the school. He did this by eliminating the primary grades. Since the school had been served by a number of feeder schools he hoped the students would attend the preparatory schools and then come to Indian University. However, this met with some opposition. Although the University was to be reserved for academic and college training, there were some devout Indian parents who were not willing to trust their children to other schools.⁹⁷

In the change, Basic English was to be taught only through special tutoring. The academic program was to be one of either Classical or English courses.⁹⁸ Degrees and certificates were definitely not to be given unless the students met the standards of the courses taken. He released the pressure on the students when he tried to fit all students to courses of their ability. Therefore, no student was required to take Latin, Greek, or abstract subjects without regard to their adaptability. By this method all students were not required to take the same curriculum.

Some new equipment was purchased part of which consisted of a large

⁹⁶Fifteenth Annual Catalog, 1894-1895, p.8.

⁹⁷Foreman, Carolyn Thomas, "John Jumper," The Chronicles of Oklahoma, XXIX (Summer, 1951), p. 149.

⁹⁸Bulletin of Information, Bacone College, July 1896, p.8.

compound microscope, a cobbler's outfit and a set of harness repair equipment. The two latter of these items were for practical training of students. Since there were farm animals to be maintained at the college, it seems that this was a practical shift for some from a classical education to one more practical. A printing press had been obtained in 1890 to print the B. I. U. Instructor, which was the university paper. Rockefeller had given \$750 to this cause.⁹⁹ Acting President Brown had also served as one of the editors of the university paper.

Bacone was dead, a year had passed, the school had maintained stability and changed some as well. John Hart Scott was elected by the Board of Trustees as the new President of Indian University and Brown returned to the East in 1897 where he became principal of the high school in Shushan, New York.¹⁰⁰ Scott wholeheartedly had approved of the emphasis placed on scholarship by Brown and said so when he assumed his duties in September, 1897.¹⁰¹ President Scott was a graduate of Rochester University and Theological Seminary. He was reared on a farm about twenty miles from Detroit, near Northville, Michigan. At the age of seventeen he was given a choice of either a college education or a large farm. The Baconian says that with the same wisdom he portrayed in later life he

⁹⁹The Indian Missionary, December, 1890, p. 5.

¹⁰⁰The Baconian, November, 1899, p. 20.

¹⁰¹The Baconian, May, 1908, p. 8.

selected the college education.¹⁰² His preparatory work for college was done at Ypsilanti and Kalamazoo. He graduated from Rochester University in 1871 having taken the Classical course. After graduation, he had several positions offered him one of which was the superintendency of the public schools of Albany, New York. He declined because of ill health.¹⁰³ After this, he took a post graduate course in Rochester Theological Seminary. It is not known whether he graduated from the Seminary or not. However, he did have an honorary Doctor of Divinity degree. He married Miss Florence Davis, a graduate of Vassar in 1874. He was unanimously called to the pastorate of a large church in Cleveland and spent his next seven years in that pastorate and one at Ypsilanti, Michigan. The next ten years of his life were spent as the business manager of, The Ensign, a denominational paper of the Northwest and also The Baptist Union. Next he accepted the theological department of Shaw University in North Carolina. It was from that position that Scott came to Indian University. He had been invited to visit the campus by the Home Missions Society of the American Baptist Convention and he accepted with great enthusiasm. He was past fifty years old at the time but he too had great plans for improvements in the physical plant and the educational facilities.¹⁰⁴

Scott had his work cut out for him and mere enthusiasm was not

¹⁰²The Baconian, May, 1906, p. 8.

¹⁰³Ibid, p. 3.

¹⁰⁴The Baconian, May, 1898, p. 4.

enough. One of the first problems he encountered was that of losing the acreage that had been allotted to the school in 1881. When he took over the school, it had 160 acres. Immediately he lost 150 acres. On September 27, 1897, agreement on the general land allotments was made with the Creek Indians giving the following institutions new grants.¹⁰⁵

Harrel Institute, Henry Kendall College and Nazareth Institute in Muskogee, and Baptist University, near Muskogee ... the grounds they now occupy to be used for school purposes only and not to exceed ten acres each.

It was a sad blow and the following spring another act was passed relating to land grants to institutions. The Act of June 28, 1898 stated that land was to be reserved from allotment that was presently being occupied by churches, schools, parsonages, charitable institutions and other public buildings. However, these institutions might claim only what was actually in use and that should not exceed five acres for each school and one acre for each church and each parsonage, Burial grounds were to be granted, "sufficient space."¹⁰⁶ It was a frightening time for Scott and the school, It was a time to watch, and wait, and pray.

On March 1, 1901, the Congress passed another act affecting the school. The act specifically named the "University established by the American Baptist Home Missions Society" and granting it the right to purchase forty acres which it was then occupying. An appraisal was to be

¹⁰⁵Kappler, Charles J., Indian Affairs: Laws and Treaties, Volume I, p. 658.

¹⁰⁶Ibid, Volume I, p. 93.

made of the land, excluding the improvements, and the Society could buy it for one half of the appraised value. All improvements on land in excess of the forty acres also was to be appraised and the value thereof was to be paid to the Society by the person to whom the land might be allotted.¹⁰⁷ That was only the beginning of the land problem for the school which was not settled until it reached the Supreme Court. The farm land of the school was allotted; however, some kind of temporary arrangement must have been made. The Baconian of 1902 made an announcement that the land problem had been settled.¹⁰⁸

Another, maybe minor problem, that Scott faced was the influence of the Spanish-American War. Due to the war, expenses were a little higher. Tuition was raised to two dollars per month instead of the usual six dollars per term. In increase, that amounted to about two dollars more per school year. In the eighteenth annual catalog, a note explained: "The privilege is reserved to change the price of board at the opening of the school year. If the war continues the above named price for board will not be sufficient to meet the cost."¹⁰⁹

Thayer, who had been engaged to coach athletics and teach industrial arts, had enlisted in the heavy artillery branch of the armed forces.¹¹⁰

¹⁰⁷Kappler, Volume I, pp. 735-736.

¹⁰⁸The Baconian, November 1902, p. 13.

¹⁰⁹Ibid, November 1898, p. 9.

¹¹⁰Ibid

President Scott favored a well rounded program for the school. Therefore, he promoted athletics, science, music, and classics together with commercial and vocational training. In 1895, football had been introduced into the school by W. B. Wilson and two games had been played with neighboring Henry Kendall College. In 1898, an organization was formed for athletics and the next year it expanded. A Tennis Club was formed and the school purchased uniforms for the football team. Other necessary sports equipment was also purchased.¹¹¹ In an article entitled "Athletics," the author says that the coach gave the football team several days of hard training. Only one game had been played that fall and it was a practice game with Henry Kendall College. The first half was hotly contested and neither team was able to score; however, in the second half, the Bacon team went to pieces. The score was 11 to 0 in favor of Henry Kendall.¹¹² The year 1898-1899 saw the dining room remodeled at the cost of \$300.00. Departments and department heads were named. Scott desired to have it as much like a university as possible. There was an emphasis not only on higher education but students who were more capable were sought for.¹¹³ Plans for a new building were under way that year, and a brick plant had been established on the grounds which afforded work for those young men who wanted it. The plant would be able to furnish bricks at lowest cost,

¹¹¹The Baconian, November, 1899, p. 14.

¹¹²The Baconian, November, 1899, p. 10.

¹¹³The Baconian, November, 1899, p. 27.

and the proposed new building would require around 300,000 bricks. With the land problem bothering him, the president still carried on limited expansion. Money was needed, and an appeal was made. The Muskogee Daily Phoenix ran an article on the progress of Indian University at the start of the school year 1899-1900.¹¹⁴ True to its policy Indian University has made very substantial improvements during the summer vacation. It presented itself as far as its material equipment was concerned, in the best possible shape, for the comfort and well-being of the teachers as well as the students. More than \$1,000.00 had been spent on improvements during the summer. That was in addition to \$3,000.00 spent the winter before. It put the buildings in far better shape than any other institution around. The rooms had been beautifully papered and the classrooms put in order. It was stated that there was expected to be the largest registration since the beginning of the school. Also, what was noted was that the pupils were of a higher grade than had ever presented themselves in the school before. Many of the new students were taking advanced classes.

President Scott's project of a new building was underway. In September, the school brick plant had approximately 165,000 bricks ready for the new building. The foundation was to be put in right away so that completion could be before the start of the next school year.

The new building, which was one of the first of importance since the

¹¹⁴ Muskogee Daily Phoenix, Thursday, September 1, 1899.

building of Rockefeller Hall, was a ten-room home for the president and his family. It was completed and the president occupied it before November, 1900.¹¹⁵ It contained reception rooms for social functions of the school as well as quarters for the president. The home was known after its construction as the Lewis Cottage. It may be assumed that it was named after a very generous donor, because the house was paid for by the residents of the territory.¹¹⁶ The trustees also revealed the next year that a new five-room frame cottage, to house the employees of the institution, had been constructed.¹¹⁷ Another cottage was under consideration because the need was imperative. Naturally money was needed so the president made a trip north and east to represent the university. Evidently he received promises of substantial help because he came home enthusiastic over his trip.¹¹⁸ In 1901, a young man came to the school who was destined to be outstanding. His name was Patrick J. Hurley, later Secretary of War, who enrolled in the fourth year of the Academic Department. A brief list of his accomplishments is as follows.¹¹⁹

Patrick Jay Hurley

Born, January 8, 1883

National Attorney, Choctaw Nation, 1911-17

¹¹⁵The Baconian, November, 1900, p.12.

¹¹⁶Ibid, May 1901, p. 46.

¹¹⁷Ibid, p. 46.

¹¹⁸Ibid, p. 47.

¹¹⁹Evans, Charles, "Two Oklahomans Honored," Chronicles of Oklahoma, Vol. XXIX, 1951, pp. 14-21.

Officer U. S. Army, France 1917-18.
 Secretary of War, 1929-33.
 Colonel, Brigadier General, Major General
 U. S. Army, Australia, Java, Russia, China
 1941-45. Wounded; Darwin Australia, while
 running Japanese Blockade Feb. 1942.
 Awarded Silver Star, Distinguished Flying
 Cross and Purple Heart Medals.
 Minister to New Zealand, 1942.
 Personal Representative of President Roosevelt
 in twenty-one different nations, 1942-1944.
 American Officer with Russian Army, Battle of
 Stalingrad and in Caucasus
 Author of Iran Declaration while Special Ambassador
 to Iran 1943.
 Ambassador to China 1944-45.

The Reverend A. W. King of Sapulpa was appointed financial agent for the university in 1902. His primary task was to raise money for a new girls dormitory.¹²⁰ The plans had been in Scott's mind for some time, because he had announced earlier that the school was planning on a new building. The building came to fruition when Rockefeller promised to give \$6,000 provided the school raise another \$4,000 in the territory. Scott said, "Enough has already been done to secure pledges to assure us, we believe, that we shall not only raise the \$4,000, but several thousand more."¹²¹ Only two things held them up for a short time, one the matter of closing subscriptions and two the closing out of the litigation concerning the property of the university.

1902 was also a big year for the university in many ways. Kerosene

¹²⁰The Daily Chieftain (Vinita, I.T.), April 24, 1902, p. 2.

¹²¹The Baconian, May 1902, p. 43.

lamps were discarded and electric lights were installed. Some of the old rumors around the campus tell of the girls taking their lamps into their wardrobes at night to study if lights were supposed to be out. Electric lights changed that phase of life.

On Thanksgiving day, 1902, Lucy Hicks, the only college senior, dug the first shovelful of dirt in the groundbreaking exercises of the new building. Miss Hicks was the niece of George Hicks, who with his wife, were earlier graduates of Bacone and were then serving as missionaries in the southwest part of the territory.¹²² Construction was then begun on a three-story brick building. The estimated cost was \$15,000 without the wings.

Three more cottages had been erected on the campus. One in particular was used for a Post Office and a dormitory for six young men. The other cottages housed members of the faculty.¹²³ School went on as usual, every one was enthused about the building that was enhancing the value, beauty, and service of the campus. Attendance increased and Patrick J. Hurley became business manager of The Baconian.

A new building, which was called Scott Hall at that time, was completed in 1903. It was designated as a girl's dormitory with two sections or wings to be added later as need arose. With a new girl's dormitory and faculty housing, Rockefeller Hall was used extensively for classrooms and

¹²²The Baconian, November, 1902, p. 13.

¹²³Ibid, p. 58.

the housing of boys. A certain spirit had developed on campus both with faculty and students, Scott always referred to the "esprit de corps" as something unique to be found on Indian University campus. The new structure housed about forty young women and brought the total worth of the campus to about fifty-thousand dollars.¹²⁴

The buildings were certainly welcomed, but financial burdens seemed to be mounting. In the fall of 1903, board and tuition was raised to \$15.00 per month, but if it was paid in advance, a five percent discount would be given.¹²⁵ Several notes of interest during these years were addressed to the students. The demands were made not only to keep order, but to train the students to live in an orderly society.

Students were required to take care of their own rooms, and have them in order each morning before chapel exercises. This work was to be done under the matron, who saw to it that the students did their work in a satisfactory manner. The floors were to be scrubbed and windows washed at least once a month. The rooms were plainly furnished and contained only necessary articles. Students were expected to bring from home bedspreads, two sheets, two pillow slips, and towels plainly marked, pictures, rugs, and window curtains. Articles such as pitchers, wash bowls, looking glasses, or lamps, which might be broken during the year, had to be replaced by the students. The following statement was addressed to

¹²⁴The Baconian, May, 1903, p. 58.

¹²⁵Twenty-second Annual Catalog, 1902-1903, p. 9.

parents; "Parents and Guardians should see to it that the pupils enter school at the opening of the year, and that they remain until the close of the year."¹²⁶

A new financial agent was again appointed in 1904; the minister from Atoka, J. B. Rounds.¹²⁷ Not only were funds solicited, but a contract was also drawn up between the university and William B. Jordan to operate a broom factory on the campus.¹²⁸ By the operation of such a factory many boys could defray the cost of their expenses while in college.

The broom factory was not only to provide employment, but was also established as a beginning of a manual training department. It was a \$10,000.00 investment to place beside the printing plant.¹²⁹ By 1904 the library contained approximately fifteen hundred volumes, of which five hundred were reference books for classes. Magazines and various publications were available as well as the Chicago and St. Louis daily newspapers. Athletic events were encouraged among the students. Sports such as tennis, basketball, football and baseball were organized and played both inter-murally and with other campuses. "Much stress is laid upon fairness in athletic contests and an earnest attempt is made to keep all

¹²⁶Twenty-third Annual Catalog, 1903-1904, p. 9.

¹²⁷The Baconian, February, 1904, p. 40.

¹²⁸Ibid.

¹²⁹Twenty-third Annual Catalog, 1903-1904, p. 6.

our sports up to a high moral standard,"¹³⁰

All students were invited to belong to the "Phoenix Literary Society." It was a student organization with a purpose to develop literary ability and to give courage and practice in appearing before the public. There were three graduates of the school in 1904 and all three were women: Miss Edna E. Plummer, Miss Laura Edwards, and Miss Ida F. Beadle. Miss Plummer presented the college with its school song, A note of interest in the presentation of the song, it is entitled, "Bacone College Song." Although the name remained Indian University until 1910, often it is referred to by writers as Bacone College. This thought became more frequent after 1900.

Bacone College Song¹³¹

O, Bacone, thou dear star of the prairie,
 With thy light shining steady and bright;
 How loved the soft gleam of thy splendor,
 We worship thee gem of the night.
 Thou has shown in the darkness around us,
 And brightened the world of our view;
 We write in the praise of thy glory,
 Giving cheers for our dear old I. U.

Chorus

Three cheers for our dear old I. U.
 Three cheers for our dear old I. U.
 Take our homage and service forever.
 Three cheers for our dear old I. U.

O, dear college, our own Alma Mater,
 Whose halls are so joyous and free;

¹³⁰Op. Cit.

¹³¹The Baconian, May, 1904, p. 45.

Receive now our hearts glad devotion
 And loyalty always to thee,
 Thou hast taught us unsearchable riches
 O, deep is thy wisdom and true.
 Let us cherish thy counsel forever
 Three cheers for our dear old I. U.

When thy pennant floats out on the breezes,
 Unfolding rich scarlet and white;
 The children are filled with sweet memories
 And guarded in duty and right,
 Thou the shrine of each student's deep reveries
 We pledge thee our honor anew;
 Giving praise to thy name now and ever,
 Three cheers for dear old I. U.

Scott led the faculty and staff of seventeen persons for the academic year 1904-1905. Together with President Scott were listed: Florence M. Scott, Ella M. Haeyes, Lulu E. Johnson, E. N. Collette, E. D. Cave, Bertha Osborn, Grace L. Thomas, Margaret Doolittle, May Bowen, Laura Dresser, Mrs. H. R. Denton, Alice Smith, Jessie McNeeley, Amelia Crumpton, H. R. Denton and M. F. Church. A welcomed addition to the campus came in the form of a university orchestra under the direction of E. N. Collette. The orchestra not only played for receptions and events at the school, but contributed a set of instruments to the school valued at \$180.

Two students graduated from the Collegiate Department in 1905. They were Patrick J. Hurley of Phillips, Indian Territory and Alice Smith of Muskogee, Indian Territory. Grant Foreman tells the story of Hurley and Indian University this way.

"At the turn of the Century Bacone College was the most important institution of learning within the environs of Muskogee. Established

Principally for Indians, it nevertheless admitted a tall, white boy thirsting for knowledge and willing to work for it. Driving the school hack into Muskogee, guiding his team past the mudholes in the streets in which hogs were asleep, he tied up to a hitching post while he got mail and groceries; then he drove back to school and his studies. Aiming high, he did not then realize that the discipline and the devotion of his teachers were developing the character that was to make him later Secretary of War Patrick J. Hurley.¹³² The students, faculty and friends who attended the Commencement exercises of 1905 little realized what Patrick J. Hurley would leave to be read in later life.

J. H. Scott had been a zealous president. He had accomplished much. His students recognized his ability and zeal to give to them the best in education. The strain took its toll. In 1905 Scott submitted his resignation to the trustees and left the presidency open once again. Certainly the growth of the school, in equipment and numbers during the eight years of Scott's administration is a testimony to his worth and ability. It would be difficult to say why Scott left, but the land problem and the continual need for operational finances may have added to the cause. In the Indian University Bulletin of May 6, 1905, the reader was informed of this situation in the following paragraph.¹³³

¹³²Foreman, Grant, Muskogee, Blackwell Wielandy Co., St. Louis, 1948, p. 113.

¹³³Indian University Bulletin, May 6, 1905.

"We needed two-hundred and fifty dollars to pay a note at the Bank on May 1st. It seemed to be an utter impossibility to get it on time but somehow we succeeded. We must now get five hundred dollars on our building account within thirty days. We can do this is all our friends help as they are able. Let those from a distance note our need and help as the good spirit prompts. We are going through a crisis. We shall come out with a great victory we feel sure."

Scott's resignation was received with great reluctance by the school. The president had carried on the work of Bacone very effectively and in many ways was like him. He was earnest, sincere, and inspired those around him by his speech and examples in life.

CHAPTER VI

At the turn of the century Indian University was not only involved in discovering its purpose and a method of teaching, but was still in the midst of unsettled problems. Five areas of concern might be classified as: one, the reorganization of Baptist activities in the Indian Territory; two, the problem of Indians and whites; three, the prospect of coming statehood; four, regaining land allotments; and five, finances. During the latter part of the nineteenth century most of the Baptist activities were unified; however, both the Northern and Southern Baptist Conventions were operating in the area. The Reverend Joseph S. Murrow organized the Baptist Missionary and Educational convention of the Indian Territory in 1883.¹³⁴ Murrow attempted to unite Baptist efforts in behalf of the Indians and was not concerned whether the money came from the Northern Convention or the Southern. Murrow had been a Southern Baptist missionary, and the Southern Baptist headquarters created a persistent problem in attempting to gain control of all the activities within the territory. While they wanted complete control, they were not willing to aid the schools and missionaries financially.¹³⁵ Men like Murrow are often dedicated

¹³⁴Gaskin, Jesse Marvin, Trail Blazers of Sooner Baptist, Shawnee: Oklahoma Baptist University Press, 1953, p. 75.

¹³⁵Carleton, W. A., Not Yours, But You, Berkley, California, (N.N.) pp. 85-111.

to their tasks and know more about them than do conventions. His first love and duty was to the Indians.

In March, 1900, a plan was presented by Dr. H. L. Morehouse of the American Baptist Home Mission Society for uniting the efforts of both conventions. Each convention was supposed to provide four dollars for each one dollar that the United Baptist Convention raised for itself.¹³⁶ Although amazing, the plan was adopted and was the basis for operating until 1912, when Oklahoma voted single alignment with the Southern Baptist Convention. All became Southern Baptist except for Bacone College and a segment of work in Southwestern Oklahoma.¹³⁷

The second problem was the everlasting problem of the Indians being 'taken' by the Whites. There had been many breeches of agreements made by the whites. Reapportionment was not understood by the full bloods and continued to cause trouble. Tribal life that many had known was to be broken down in 1898 when President McKinley signed the Curtis Act. This Act abolished tribal laws and tribal courts. By this method all of the inhabitants of the Indian Territory were brought under the courts of the United States.¹³⁸ Some of the missionaries were suspicious of what the government was trying to do. In a letter of April 8, 1905, to the Home Missions Society of the American Baptist Convention, Mrs. Murrow

¹³⁶Carleton, p. 110.

¹³⁷Hamilton, p. 32.

¹³⁸Dale and Wardell, History of Oklahoma, Prentice Hall, Engle Cliffs, N. J. , 1948, p. 293.

wrote:¹³⁹

Indian Territory is a great and wonderful field, capable of bringing forth much fruit for the Master. It has the prospect of being an important factor in the great United States. All kinds of improvements, in business lines, are coming to us from every quarter. Mr. White Man is planning to take full possession. But Mr. Red Man is contending for his rights. He is planning to hold his ground Indian University is doing more for Indians than for several years For sometime Satan has had his forces all lined up to take Indian Territory. His is no small army. The Whiskey and Beer Manufactureries, Dealers, Shippers, Intruders, Peddlers, Donators, also the Tobacco army all have united to over-throw Prohibition in Indian Territory but so far they have failed to unite Indian Territory.

The third problem was that of approaching statehood. Some persons were in favor and others against. Disorganization of tribal government by the United States paved the way for statehood. The territory around Muskogee was in favor of double statehood rather than single statehood,¹⁴⁰ In July, 1905, the principal chiefs issued a call of the tribes to form a constitutional convention.¹⁴¹ Of this group drafting a proposed constitution as the Indian Territory applied for statehood was Alexander Posey. Posey was a graduate of Indian University and became a noted poet and writer. In the editorial column of the Baconian, 1905, Patrick Hurley wrote: "If the question had been left to a vote of the citizens of Indian Territory they would have voted against statehood with Oklahoma. They believed that the resources of Indian Territory, if developed, would be

¹³⁹Mrs. Murrow's report to H.M.S., Closed Section, Bacone Library.

¹⁴⁰Dale Wardell, op-cit., p. 301.

¹⁴¹Ibid, p. 304.

much greater than those of Oklahoma and besides they wanted prohibition, which they thought could not be had if they united with Oklahoma. But since the prohibition amendment carried, they are willing to unite with Oklahoma and enter the Union as a single state". 142

The fourth problem of land had yet to be settled. Reapportionment and allotments kept everyone in a nervous state. Watch and wait and build seemed to be the policy of the school. Financing was never settled in the history of the school, and as with most institutions that depend upon gifts, it looked as if it would always be a problem. All of the five problems overlap and some were integral with others, but they cannot be overlooked as Indian University was affected by all.

The next five years after the resignation of J. H. Scott in the fall of 1905 brought three presidents to the campus of Bacone College. Maybe all felt the pressure of the conflict of times as well as running the academic part of the college.

Reverend P. B. Guernsey is listed in the Baconian as the third president, although his name never appeared as such in an Annual College Catalog. The Baconian says, "With the coming of President Guernsey and wife a new administration began and how it succeeded can be attested by all interested in Bacone. In President Guernsey we all recognize a man of the highest standard. Pleasing and winning in disposition, courteous always, in discipline firm, yet unfair never, sound in

¹⁴²The Baconian, February 1904, p. 42.

judgement, and a friend to all and a friend in the true sense of the word. The pupils of this year will never, never forget him, and the writer has yet to hear one word spoken unkindly of him."¹⁴³

The article also states that Guernsey came to the college under very adverse circumstances, when breasts heaved with suppressed sobs.¹⁴⁴ The future looked dark. However, Guernsey, even if he was serving as temporary president brought order out of chaos. School duties went on as usual, and under his wise management, the finances of the school were placed on a sound basis.¹⁴⁵ The efficiency of the school was greatly enhanced because of a better financial program. Though at the school for less than a year, Mr. and Mrs. Guernsey won the respect of all. Maybe he should have stayed on as president because the appointed one lasted not much longer.

In April of 1907, Reverend W. C. Farmer of Pella, Iowa, took charge of the school. Assuming his duties April 1, he came from the superintendency of the Public Schools of Pella, a position that he had filled for about three years. He was born on a farm in Iowa, and there he worked and attended rural schools until he was seventeen. He began teaching in order that he might be able to obtain a better education. By teaching he was able to work his way through college, Central University of Iowa. He also

¹⁴³The Baconian, May 1906, pp. 5, 6.

¹⁴⁴Ibid, May 1906, p. 6.

¹⁴⁵Ibid, May 1906, p. 6.

obtained a Master's degree from Iowa Wesleyan University. Post graduate work in special studies at Iowa State Normal and University of Chicago were mentioned to his credit.¹⁴⁶ He had been a good athlete and a scholar together with winning honors in oration. With the recommendation that he had, certainly he seemed a likely person to become president. The Board of Trustees of Indian University commented that they were fortunate to hire a man like Reverend Farmer. The following is an excerpt of the board report.¹⁴⁷

"After President Scott's resignation at the beginning of last year, we were fortunate in securing Reverend P. B. Guernsey for temporary president. Mr. Guernsey served very efficiently until April. At that time the Board elected Reverend W. C. Farmer president. Professor Farmer is a young man of splendid ability and concentration, and has taken hold with a strong hand and his administration promises to be first class in every way. Professor Farmer is new in this country and we ask for him a place in your affections and considerations."

For a quarter of a century the influence of Indian University has been quietly but certainly permeating every section of the Territory. The pure religious life of the school had been felt in every community. Many young men and women, whites and Indians, had been educated in Christian living under the influence of the institution, and had gone out to live and labor.

April of 1906 was the beginning of the new administration, and preparation was begun for the opening of the school year.¹⁴⁸ The Main Building

¹⁴⁶The Baconian, May 1906, p. 7.

¹⁴⁷Letter, The Baptist General Convention of Indian Territory, 1906, from Closed File, Bacone Library.

¹⁴⁸The Baconian, May 1906, pp. 7-8.

had had the outside woodwork repainted and the drain-pipes repaired. It had been necessary to repair the plastering in most of the rooms. Many of the rooms of the boys department were repapered to make them fit for occupancy. The dormitories were equipped with new furnishings much of which had been donated by the various Womens' Societies of the Territory.

The chapel was re-seated with chairs, as well as repapered, and electric lights were being installed in all the buildings. Electricity meant greater safety as well as better light. A new heating plant was being erected to replace the one destroyed in December by a fire which threatened the main building.

The writer has not been able to find anything detrimental about Farmer in the Baconian or College catalogs, but from personal letters it is not certain he was in full sympathy with the work that had been started. Material from letters indicate that Farmer desired to make the school into something different. Maybe his dreams ran away with him and he wanted to accomplish too much in too short a time.

President Farmer must have had communication with the American Baptist Home Missions Society about making Indian University into a Territorial institution for Baptists. In a letter from the secretary of the society to Farmer is found the following excerpt:¹⁴⁹

"I shall await with interest your further communication in regard to the educational outlook, as it appears to you. It

¹⁴⁹Letter, From Home Missions Society, American Baptist Convention, Dec. 29, 1906, Closed File, Bacone Library.

seems to me that it will be the part of wisdom for us to pursue our work as a missionary enterprise, without endeavoring to create public opinion in favor of Indian University as the chief Territorial institution for Baptists, especially for whites."

The Baptist Convention which had been formed in Indian Territory by both the American Baptist and Southern Baptist at times created problems. One of the problems was educational institutions. President Farmer was involved in the newly formed convention as a member of the committee on Christian Education. The convention had created a commission of ten whose duty it was to thoroughly and impartially investigate the entire educational outlook and to report on it. As a member of the committee on Christian Education, President Farmer wrote the resolution which established the commission.¹⁵⁰ Among other things, the questions of the advisability of establishing a new Baptist College near the center of the state was discussed. The commission was to report to the convention, the result of its investigations, and make such recommendations as seemed proper. The commission had only power to report and advise. The outcome of the findings was that a new school was to be founded somewhere in the state. The following reasons were presented in favoring a new institution instead of using one of the two established schools.¹⁵¹ First, Blackwell College virtually belonged to the city of Blackwell; it was also located far to the north, and had limited railroad facilities; its supporters were of

¹⁵⁰Letter, Report of Board of Trustees of Indian University To The Baptist General Convention of Indian Territory, Closed File, Bacone Library.

¹⁵¹Ibid.

the opinion that it could not become the "State School". Indian University was likewise somewhat removed from the center of the state, and was, as it existed, a school primarily for Indians. However, Farmer felt that Indian University had many advantages. It was located near a large thriving city. Muskogee also had splendid railroad facilities. He made the statement in a letter to the Home Missions Society that the University was in a strange position in the new state.¹⁵²

"The Indian question puts the school in a class by itself, since the Oklahoma people do not quite understand the rapid amalgamation of the whites and the Five Tribes of Indian Territory. There is a sort of prejudice in certain percentage of the people there from active co-operation in case this school should become the state school unless the Indian phase of our work should cease to be emphasized. This thing could not be thought of for a moment. Nevertheless there are many prominent brethren who think this school should be acknowledged the state institution without altering its Indian policy in the least."

There had been considerable sentiment existing that Indian University should be made a state school for Baptists. The commission felt it would be easier for Muskogee to make a proposition to add to what was already found at the university than it would be to build a new school with nothing to begin with. It was a chance for the city of Muskogee to conserve her right to the name of being a school town by lending a hand in the enlargement of the institution. With the patronage and prestige Indian University had over the east half of the Territory, the commission

¹⁵²Letter, The Home Missions Society, American Baptist Convention, Dec. 29, 1906, Closed File, Bacone Library.

decided the only problem would be the matter of enlarging the school to accomodate more students.

The report of the commission stated, "Since the founding of the school it has paid out in trade to the city nearly a third of a million dollars. It is easy to see therefore why a city will be willing to offer many dollars as a cash bonus, that schools may be established in their midst. Furthermore if Indian University can be made what she ought to be it will mean that the attention of the Baptist host of the New State, 50,000 strong will be turned toward us." From this report there is but little doubt that President Farmer was supporting the changing or adjusting of the school's position. There is no definite statement as to how the Trustees of the school felt about the situation. However, excerpts of the Board meeting, March 4th, and 5th of 1907, present President Farmer with instructions as follows:¹⁵³

Voted; that to avoid the awkward position in which president Farmer is placed while acting as president of the Institution, and at the same time as secretary of a Commission which seeks to establish a new university, and in order to avoid the false light into which our school might be thrown, we do request him to resign as secretary of the Education Commission of the Baptist General Convention of Oklahoma.

Voted: that President Farmer be relieved of Sunday evening service so as to take the field to assist in raising the \$500 voted last June for special improvements.

Maybe the president did find the work uncongenial as the Baconian stated. An anonymous note in the files states that president Farmer resigned in 1907 to become the superintendent of a national boarding school for boys

¹⁵³The Baconian, May 1908, p. 10.

at Wetumka.¹⁵⁴ It was a Creek Indian School. Later on, it does not say when, he became the superintendent of the public schools in the same town. It is assumed he must have continued to make Oklahoma his home. He may have felt his opportunities were greater in those areas than at Bacone.

The question was, when Farmer resigned, who would be the successor? Several names were proposed by friends of the school. However, for some reason the board took no action until President Farmer left.¹⁵⁵ Serving on the faculty was a young man from Ottawa University, Ewing Nathan Collette, who had been hired in 1903 as the science teacher. In the latter part of July Professor E. N. Collette was asked to take the job as acting president for the coming year. "Many were surprised since Collette's name was not on the list of candidates given but those who knew the circumstances felt that the trustees decision was a wise one."¹⁵⁶

Collette was still in his twenties and seemed young for the position. He had done his undergraduate work at Ottawa University. He had majored in the sciences while at Ottawa, and he was so favored in his work that he was employed as assistant in the biological laboratory even before his graduation. Near the close of his college course a member of the staff of Ottawa University wrote to President Scott informing him that he had a

¹⁵⁴Note from Closed File, Closed Book Section, Bacone Library.

¹⁵⁵The Baconian, October, 1907, p. 5.

¹⁵⁶Ibid, p. 6.

man who would be excellent for the position that was open at Bacone. The Baconian states that on arrival on the campus, all the equipment that Collette had for his science courses consisted of little more than a case of chemicals, an old magic lantern, and a few bones.¹⁵⁷ From that time on Collette must have rubbed his magic lantern, because in the space of four years he had three science rooms. Of the three rooms, one was for recitation, another was a chemical laboratory while the third was a biological laboratory, and he had started a museum in a fourth room. If he had done nothing else, observers found in the science department alone his great enthusiasm and zeal for accomplishment. Science was only one of his loves. Next he would have probably placed his love for music.¹⁵⁸ During his first years at Bacone he organized an orchestra among the music loving students. Several of the students who comprised the orchestra, he had trained from the beginning. The extra work with the students won him great favor. As one so amply put it, "The only regret expressed by the students in regard to Mr. Collette's new duties has been that they would miss him in the class-room."¹⁵⁹

Collette served the school as President, and also had to fill the position of professor of science. The next year, the acting status was dropped, and the Board of Trustees asked him to become permanent president.

¹⁵⁷The Baconian, October 1907, p. 6.

¹⁵⁸Ibid.

¹⁵⁹Ibid.

During the year as acting president, Collette was able to secure a private rail car for the students to ride into Muskogee for church and back. A few years before a trolley line had been constructed between Muskogee and Hyde Park, which was about a mile North-east of Bacone. Ella Hays wrote, "Perhaps the greatest change that has come into the life at Bacone in recent years is that we are about twenty-five minutes ride from Muskogee by the trolley line that passes within a few rods of the campus, so that we are able to attend Church services, literary and musical entertainments in the city. Those who remember the good old days, when once or twice a year, with old Frank and Charley, we rode the hack over those rough roads can scarcely realize the changes that have come with the trolley cars,"¹⁶⁰

There were but few changes made while Collette was president. He wanted to keep the school on as stable a basis as possible. However, some changes were made. Since the school was small and the numbers in the classes of the college division were even less he issued a statement that the college was not to be discontinued, but only if the demand for Junior and Senior years was great enough, would they be available.¹⁶¹

An addition was made to the Bacone campus in 1910. Murrow Indian Orphans Home was moved from Anchuka, Oklahoma, to the campus. The home had been established in 1902 by Murrow for Indian orphans left

¹⁶⁰The Baconian, May 1908, p. 11.

¹⁶¹Ibid, p. 40.

homeless because of grafters in the land allotments. What happened was that many children were orphaned by guardians who had been appointed over their lands. The guardians took care of the land, but forgot the children. Murrow, due to old age, decided to turn the home over to the American Baptist Home Missions Society. Therefore, the home was eventually moved to the Bacone campus and is still in operation there. Another important item under Collette's administration was that of affixing the name of Bacone College to the school in place of Indian University.

When Bacone started the school, and for five years following, it was called "Baptist Normal and Theological School." But, even during those years, to some it was called Indian University because of its mission to Indians. From 1885, the catalogs, letterheads, and all correspondence carried the name "Indian University." During these years many referred to the school as Bacone's Indian University. In writing about the school a few years before 1910, it was often referred to as Bacone College. One may observe this in the Baconian and the annual catalog. However, the annual catalogs carry the name "Indian University" up until 1906. In 1906, the annual catalog of Indian University was contained in a book called, Bacone Record. The bulletin remained the Bacone Record for the two school years, 1906-07 and 1907-08. The next year the annual catalog carried the name, "Bacone College." Although it was not officially named Bacone College until 1910, it has carried that name until the present. One author affirms that while E. N. Collette was serving as president of the school, at his suggestion, the name "Bacone College" was given to

the school to replace the name Indian University.¹⁶² An article in the annual catalog of 1910-11, said, "With the catalog of 1910 the less pretentious name of Bacone College was used instead of Indian University."¹⁶³ All in all, Collette had a successful three years as president, and during his seven years at Bacone had contributed much to the students and to the school. These were his closing statements as he introduced the new president:¹⁶⁴

"After having completed seven years work in this institution, four as head of the science department, one as acting president and two as president, I have tendered my resignation in order that I might pursue work largely in the biological sciences. The work at Bacone has indeed been pleasant and friends have been kind in many ways. The friends all over the state have in a hundred ways assisted in the work here, though we have not been in a position to co-operate as many desire."

Oklahoma had become a state. Many changes were taking place. Bacone College was destined to be a part of that change. Collette had now to be replaced with someone who would carry on in the same spirit as that of the founder, and he must also endure the hardships of change and problems of a non-state college in a new state.

¹⁶²Davison, Oscar William, "Oklahoma's Educational Heritage," The Chronicles of Oklahoma, XXVII (Winter, 1949-1950), p. 368.

¹⁶³Annual Catalog, 1910-1911, p. 6.

¹⁶⁴Ibid.

CHAPTER VII

For the new president elect, Bacone could boast that it was a suburb of Muskogee, a city at that time of about 25,000 inhabitants. The school still could boast of 160 acres of land. The farm land furnished a large part of the fruit, vegetables, dairy and poultry supplies that were needed to maintain the diets of all personnel and students of Bacone. A good herd was owned by the school of which there were some shorthorns which were to be the beginning of a registered herd. With the cattle, there was a large herd of Poland China and Berkshire hogs to help supply the pork needs of the school. Not only did the farming at the school furnish the necessary items to be placed on the dining table, but it furnished instruction to the students who were interested in agriculture.¹⁶⁵

The school had a library of approximately 3,000 volumes. They were housed in a four-room cottage which also provided a reading room. By 1910-11 all the campus was lighted by electricity and city water was used instead of cisterns. A Post Office was maintained on campus which boasted of mail service twice a day.¹⁶⁶ A museum with specimens that had largely been donated had been started. A complete science department consisting of both physical and chemical apparatus was an asset to the

¹⁶⁵ Annual Catalog, 1910-1911, p. 7.

¹⁶⁶ Ibid, p. 10.

College. Student organizations were plentiful and there was ample opportunity for almost every student to be involved in something. Students were invited to attend the college. Friends of the school who knew of worthy young people who were desirous of an education were supposed to contact the president. Money was still needed. Presidents had not stayed long at Bacone, and into that situation came I. Harvey Randall.

Randall was a graduate of Granville Academy in Granville, Ohio class of 1893. Upon graduation from the academy, he entered Denison University to do his Junior College work and then entered Brown University, in Providence, Rhode Island. There he received a bachelor's degree in 1897 and a master's degree in 1900.

He served as professor of English and History, at the Baptist College, Rangoon, Burma from 1897 to 1907. It is not certain how he was able to receive a masters degree in 1900. The Bacone Chief states he was on furlough in America 1903-1905, and during those two years, he was a graduate student at Brown University and assistant in the department of History.¹⁶⁷ From 1908 to the time that Randall came to Bacone College he was serving as instructor in History and Sociology at Leland University, New Orleans, Louisiana.

Collette asked the people concerned to be as helpful to Randall as they had been to him.¹⁶⁸ Mrs. Randall, who had served with her husband

¹⁶⁷The Bacone Chief, 1915, p. 7.

¹⁶⁸Annual Catalog, 1909-1910, p. 4.

as a missionary to Burma and had been a teacher at Leland University, assumed the post of Principal of the Primary Department at Bacone. Up to 1910, there had been a great emphasis upon the College Department regardless of numbers enrolled in it. In 1910 the lower departments were greatly emphasized due to the joining to the college, Murrow Orphan Indian Childrens' Home. One student was all that was enrolled in the whole college division in the school year 1910-11, and he was a freshman.¹⁶⁹ In the same bulletin, President Randall announced that a complete Junior College course would be offered and if there was a need, senior courses would be added.¹⁷⁰

Through the next five years a great emphasis was placed on the high school level, and it was not until 1916 that there was an enrollment in college courses. Some of the problems with the college division could have been caused by statehood. One book states, "Since the Indian Territory had no institutions of higher learning, three new normal schools were founded, to be located at Tahlequah, Durant, and Ada. Also, the Oklahoma College for Women was established at Chickasha, a preparatory school was set up at Claremore (later changed to the Oklahoma Military Academy) and a school of mines at Wilburton. The school of mines later became the Eastern Oklahoma College."¹⁷¹ Opposition

¹⁶⁹Bacone College Bulletin, 1911, p. 29.

¹⁷⁰Ibid, p. 27.

¹⁷¹Dale and Wardell, History of Oklahoma, Prentice Hall, Inc., Englewood Cliffs, New Jersey, p. 323.

existed to private and church related colleges because it was not until 1917, that graduates from these colleges were permitted to teach in public schools.¹⁷² The state was in transition and Bacone College felt the transition as well.

Randall had inherited the land problem, and it came up again in 1911. Although it had been announced in The Baconian that the issue had been settled, evidently it was not. A Quinton Garrett was allotted part of the farm lands of the school. In return the Home Missions Society brought suit to eject him from the property. "The suit was tried in a lower court, and the decision was that Bacone held rights to a full quarter section of land. The decision did not stand because it was appealed to the Oklahoma Supreme Court. Justice Hayes handed down the decision on July 11, 1911, of which Bacone was granted 157.12 acres. Ordinarily, this would have ended most situations; but the problem finally had to be settled later on in the United States Supreme Court. The mandate of the court gave Bacone College a full quarter section of land, 160 acres."¹⁷³

Bacone had been without a church at the school since it had been moved into the town of Muskogee. During the year 1910, a private trolley car was used to transport students to church on Sunday. However, the task must have been greater than anticipated because in 1911 a branch of the First Baptist Church of Muskogee was set up at Bacone for the benefit

¹⁷²Evans, Charles, "The Freedom of The Church College in Oklahoma," The Chronicles of Oklahoma, XXIII, (Summer, 1945), pp. 140-144.

¹⁷³Muskogee Times-Democrat, May 28, 1914, p. 1.

of the school.¹⁷⁴ A note to parents stated, "Parents who send their children to Bacone can feel that they will be in a pleasant home, where all precautions will be taken to secure and maintain good health, the best possible intellectual training and an earnest Christian life."¹⁷⁵ School sessions lasted from 8:15 a.m. to 3:15 p.m. each workday except Monday, which was the holiday of the week. Saturday was used as a school day.

General information to students of 1911-12 might be found in phrases such as, "No one is wanted who does not come with a real desire for an education. Any student who has lazy habits and idles away his time, will not be permitted to remain in school," or, "If students get tired, lazy, quit or become unruly and are suspended or expelled, no refund of money will be given."¹⁷⁶ There was left little doubt as to the earnestness of the school in what they expected and as to who had the authority.

In April, 1912, an Association of Intercollegiate Athletics was formed for the schools of Eastern Oklahoma. Bacone College, Kendall College, Northeastern State Normal, School of Mines, Southeastern State Normal, and Baptist University were charter members of the group.¹⁷⁷ Under the leadership of Randall, two departments developed to a greater extent than ever before. One of the two departments was that of Industrial Arts and

¹⁷⁴The Bacone Chief, 1913, pp. 7, 29.

¹⁷⁵The Annual Catalog, 1911-1912, p.7.

¹⁷⁶Ibid, p. 14.

¹⁷⁷Ibid, p. 11.

Agriculture. The 160 acres of farm were not only used for a primary source of food supply, but the land was used for vocational training as well. The department of Domestic Arts was the other department that was stressed. The course amounted to general home-making, such as cooking, sewing, and the constructive uses of sanitation.¹⁷⁸

The year 1912-1913, boasted a faculty and staff of twenty-two. In September, a church was organized at the school under the direction of W. A. Sharp who was a member of the faculty.¹⁷⁹ Reverend Mr. Sharp not only served as pastor of the Church, but was secretary of the faculty, and taught Bible, Manual Training and Agriculture. The Music Department also changed its make up. No longer was there an orchestra, but now the school had a ten piece band, all brass and drums. The only violin lessons that could be found were given in Muskogee. If a student desired, arrangements would be made by the school with a competent instructor in the city.¹⁸⁰

Discipline is always necessary and someone had to administer it. President Randall was not completely free from problems concerning discipline of the students. Randall punished two Creek Indian girls for running away by cutting their hair. The (full bloods)¹⁸¹ resented the punishment and finally the students had to be taken out of school.¹⁸²

¹⁷⁸Op. Cit.

¹⁷⁹The Bacone Chief, 1913, pp. 7, 29.

¹⁸⁰Annual Catalog, 1912-13, p. 26.

¹⁸¹Full bloods, was a term used for those Indians that had always married within their own tribes.

¹⁸²Muskogee Times Democrat, 1913, May 14, p. 1.

During the year 1913-14, two wings were added to Scott Hall to finish out the original plans for the girls dormitory. When the wings were added, the name of the building was changed from Scott Hall to Sacajawea Hall. The accommodations for girls doubled, plus the fact that the new addition provided permanent quarters for the Music and Domestic Science Departments. The first section of the building had been completed in 1903 under the expansion program of President Scott. Now that his plans had been carried out for the wings, it seemed ironic that the hall be renamed. However, Sacajawea was a symbolic name and lended itself nicely to the finished building. In 1804, Sacajawea had been the Indian girl guide for the Lewis and Clark Expedition to the Northwest.

There were now two literary societies on campus, one for the girls and one for the boys. The girls society was called Sacajawea, and since the girls were living in the new hall, it is possible that they may have had some bearing on the renaming of the hall. It might also be probable that whoever renamed the building was setting up an ideal character for girls to follow.

Tuition was raised in 1913-14, by one dollar a semester. Ministerial aid was still given by free tuition being granted to all students who were preparing for the ministry or missionary service. Also free tuition was given to the children of ministers. A testimony of the Christian atmosphere at Bacone may be found in an article by William James, the religious editor of the Bacone Chief 1913.¹⁸³ He said: "Here in Bacone it is easier to

¹⁸³The Bacone Chief, 1913, pp. 29-31.

live the Christian life than it is in many of the homes of the students. The teachers are all Christians and are ready to help the students in every way they can along that line, and most of the students are Christians, so they help one another. Among the things which some of us will remember after leaving Bacone will be the good prayer meetings which we attended each week."

Sports seemed to be always of interest to the school. For some of the students it was said that the meek, mild, modest game of croquet attracted enough students to keep the grass from growing over the court. Tennis also was played by many students. Since many people today are ardent fans of basketball it is hard to concieve the statement that was made about it. The following is the exact quotation made.¹⁸⁴

Basket ball (?)

Basket ball this year has been only topic of conversation and two upright poles with limp looking baskets attached to them. The game has not seemed to appeal to the boys as a boy's game, and the girls have not espoused its cause. We do not know why. They just haven't! So it remains for the future athletic historians to record the Triumphs of basket ball at Bacone. These games have not been made competitive this year. They have been merely a recreation and a pastime, and as such they have served their day and generation well; long may they flourish.

Football was the big sport and the sport most were interested in; track came next and the baseball team was only in the making. The baseball team was said to be somewhat raw and green, but with hope they would season out.

The spring of 1914 brought the school year to a close with four Indians

¹⁸⁴Op. Cit. p. 41

graduating and three whites from the high school division. One third of a century had passed since the founding of the school. The attendance had been the largest in the schools history, with 255 enrolled. There were 30 conversions, and a number of students had consecrated their lives to definite forms of Christian work.¹⁸⁵ A movement was started in the school for the purpose of providing a suitable administration building; over \$3,000.00 were subscribed, payable in two years. Already much had been collected and put in a trust fund.¹⁸⁶ During commencement week, the Sequoyah and Sacajawea Literary Societies gave a play adapted from Longfellow's "Hiawatha." The first of three acts were given under the cedars on the campus, but during the closing scene it rained so hard that the last act was given in the Chapel. Under an article entitled "Bacone Briefs," an accounting was given as to what the graduates would be doing the coming year.¹⁸⁷ One was coming back to teach at Bacone, and three were going on to college. The article stated further that, "... we only wish that we had room, equipment and financial support to warrant our re-opening the college department here, but it seems best for us to defer such a move for a brief time yet, however, it will come, and that soon when we will be able to enter the list of colleges again, when we shall have buildings, equipment and patronage that will insure success."¹⁸⁸

¹⁸⁵The Indian Orphan, May and June, 1914, Bacone Oklahoma, p. 5.

¹⁸⁶Ibid, p. 5.

¹⁸⁷Ibid, p. 6.

¹⁸⁸Ibid, p. 7.

1914 brought to a close the land dispute. On May 27, the Supreme Court of the United States affirmed the former decision of the State Courts and restored a complete quarter section of land to Bacone College. The legal battle was ended which had five presidents wondering what was going to happen to the land that Bacone College had occupied. The legal battle extended over a period of approximately nine years.¹⁸⁹ William T. Hutchings handled the case for the Home Missions Society.

Major W. T. Hutchings had been a trustee of Bacone College and was quite a figure himself. He was a very aggressive attorney and was prominent in political circles. Major Hutchings had been appointed Judge Advocate General of the State National Guard by Governor Haskell. He also was a member of the Governor's Staff.¹⁹⁰ He was also an able businessman, as he served as a director of North American Telephone and Telegraph Company.¹⁹¹ Together with his aggressiveness, his political influence undoubtedly helped him in presenting the case for Bacone College.

In a review of the school year 1914-1915, the Music Department had taken a prominent place in the school. There were now two Music Departments: Instrumental and vocal. The instrumental department was housed in six new rooms of Sacajawea Hall. Vocal music was introduced at the first of the year and was required of all students in and above the sixth

¹⁸⁹Muskogee Times Democrat, May 28, 1914, p. 1.

¹⁹⁰Muskogee Daily Phoenix, Dec. 13, 1907, p. 3.

¹⁹¹Muskogee Evening Times, Sept. 12, 1901, p. 4.

grade.¹⁹² A Choctaw male quartette was formed which sang on special occasions. Instead of students going into town to study violin, President Randall made arrangements for Miss Dietz to come to the campus to give lessons. Another item of importance to the music field was the purchasing of a new piano. About March 1, President Randall secured a Kimball Concert Grand piano for the Chapel from the Kroh Music Company of Muskogee.¹⁹³ Again in the sports field, football, baseball, tennis, soccer, and track were participated in with great enthusiasm. Basketball gained a little favor because it was played the first time that year by the boys.¹⁹⁴

The high school department emphasized manual training and domestic arts until the school year of 1916-1917. Entering the college as freshmen in the fall of 1916 were six students. The college courses opened again in 1915-16 with the following announcement for the coming year.¹⁹⁵

"Believing that an Indian School should provide more than a High School Course for its graduates who wish to continue their work, we are prepared to give a thorough Junior College Course. If there is a demand for it, the Senior College Course will be added. With the opening of school in September, 1916, regular Freshman College work will again be given. The course of study for Freshman and Sophomore years has been revised and made to meet the practical needs of the students for whom it is intended."

The six students who had enrolled at the beginning of the school year

¹⁹²The Bacone Chief, 1915, p. 44.

¹⁹³The Bacone Chief, 1915, p. 45

¹⁹⁴Ibid, 1915, p. 51.

¹⁹⁵The Baconian, 1915-1916, p. 26.

were: Lucille Hudson, Ida Tiger, Jesse Tiger, Simon Murrow Hancock, Yancey Leroy James, and James William Jones. During the year, the last three of the six listed for one reason or another found it necessary to drop out.¹⁹⁶ Nevertheless the, college division had opened once again and has remained open to this day. The "8 at 8 Club" was formed by the girls during the year.¹⁹⁷ The club consisted of eight girls which met at eight to do nothing but have a good time of fellowship without boys.

Benjamin Duvall Weeks came as a member of the staff in the 1917-1918 school year. His duties as Vice-President of the College prepared him to later assume the role of President of the institution. It was probably due to the lingering illness of President Randall that Weeks was hired. On July 1, 1918, J. H. Randall retired because of his illness, but he continued to live in Muskogee. Just six months later, the former president died. Another dedicated man had given much to the task of operating the College that Almon C. Bacone founded. Since the death of Bacone, there had been six presidents in approximately twenty-two years. Immediately following Bacone were two presidents, Brown and Scott, who had made an attempt to keep the instruction on a high level and make the school as nearly as possible, fit the name university. They did away with the elementary departments because of the feeder school system that had been developed.

Guernsey and Farmer were presidents long enough only to be called

¹⁹⁶The Bacone Chief, 1917, p. 11.

¹⁹⁷Ibid, p. 69.

by that title. They did not have a chance to develop or build on a long range program. However, their presence did afford a stability in the college program. As Brown and Scott developed the upper limits of the school, it seems that Collette and Randall were destined to reverse the policy and develop the lower grades. For a while, the college program seemed almost eliminated. The practical side of education was given more consideration than the academic. The college farm of 160 acres was given a great deal of attention during the latter administration because it was used for practical instruction to the students. At the end of Randall's tenure, he again introduced the college program which the new president was to carry on with all the zeal that anyone could ever have.

CHAPTER VIII

Benjamin Duvall Weeks was to fill the longest term yet in the history of the college. The period between the two World Wars was rewarding to the school. It was in that era that most of the building was done on campus. Giving up a position with the Woodland Park Baptist Church in St. Paul, Minnesota, Weeks came to Bacone. There must have been a great desire to serve or dedication to the task because he took a two-thousand dollar cut in salary.¹⁹⁸ Bacone paid him \$1,600 annually. The new president was born September 27, 1881. That was approximately the time that Almon Bacone was bargaining for the land grant from the Creek Nation. Not much is said of Weeks' earlier life other than that he had been pastor of churches in Oklahoma, Missouri, and Minnesota. He graduated with a Bachelor of Arts degree from Missouri Valley College. He received an honorary D. D. degree from Ottawa University in 1926.¹⁹⁹ From a discussion in a personal letter dated September 10, 1907, it seems he was ordained by the Chillicothe, Missouri, Baptist Church.²⁰⁰ There is no doubt that Weeks had a way with words and a personality that could sway those around him. The following is an excerpt of a letter Weeks wrote to J. S.

¹⁹⁸The Bacone Chief, 1919, p. 11.

¹⁹⁹Annual Catalog, 1926-27, p. 8.

²⁰⁰Letter from B. D. Weeks File, Closed Section, Bacone Library.

Murrow just after he accepted the call to Bacone.²⁰¹

"One of the great joys of this new work is the fact that I am to meet you, occasionally at least. It is a great honor to be connected with the orphanage that bears your name, and I am happy to have a part in the work that is so dear to your heart. Some day in the near future I hope to have the privilege of having a good visit with you, and a heart to heart talk regarding the work, plans and policies. May I not have the privilege of looking to you as a father in the ministry, and I shall want to counsel with you often. I have always loved you Dr. Murrow, and it will mean so much to me and the work to keep in touch with you in a most intimate way. Regard me as your son, please, and give me fatherly counsel I shall so often need."

B. D. Weeks was a seasoned minister and had held pastorates of several churches. His desire to preach came with him to Bacone and it showed itself the first year he was there. At the time Weeks came, the Reverend L. E. Worley was pastor of the Chapel.²⁰² President Weeks set a new precedent by becoming pastor of the church in September, 1918.²⁰³ For many years afterwards this practice was carried out by the presidents.

When President Weeks took over, the United States was involved in war. The men from Bacone College who entered the service gave an excellent accounting for themselves as scouts and soldiers. There were approximately one-hundred and fifteen men who had been connected with Bacone, either on the faculty or as students, who served in the armed forces during World War I. Out of that group, there were four who lost

²⁰¹Op. Cit.

²⁰²Annual Catalog, 1916-1917, p. 3.

²⁰³Bacone Chief, 1919, p. 39.

their lives.²⁰⁴ The students at home had supported the war effort by purchasing Liberty Bonds and had even served as bond salesmen. Others supported the Red Cross and other organizations which helped in the war effort.²⁰⁵

Not only did the war affect Bacone College, but the flu epidemic that swept the country in the winter of 1918-1919 visited the campus. After attending the State Fair in Muskogee, at least ten students became ill. That was only the start. All but eight people on the campus were affected by the influenza. Fortunately, no one died, but there were 168 cases in the school. All activities were cancelled to prevent the spread of the disease.²⁰⁶ The president was so ill that after he was able to be up and around, he had to use a cane for several days.²⁰⁷

These were not only problems for Weeks, but he had to promote the school on a different basis than it had been previously presented. State schools were open to everyone, but Bacone College continued to vie for both Indian and white students. The state was now giving Bacone a certain amount of competition, especially in grade and high school. Weeks had a certain quality about him that let him make friends very easily, and he had an unusual amount of success in dealing with Indians.

²⁰⁴Bacone Chief, 1920, p. 95.

²⁰⁵Indian Education, August, 1918, p. 4.

²⁰⁶Bacone Chief, 1919, pp. 39, 43, and 44.

²⁰⁷Bacone Indian, Oct. 9, 1941, p. 1.

He knew that if he was in competition for the Indian student in the territory, in order to keep up the numbers enrolled, he would have to broaden his base. That was what he did. He worked toward the enrollment of Indians outside the Five Civilized Tribes and the state of Oklahoma. The program was initiated through the framework of the church, its pastors and missionaries. He asked them to recommend students to the school.²⁰⁸ After an Indian student was recommended, Weeks would then apply to the government agent in charge of that tribe to check the student's ability to pay.

Because of the great work on the part of Weeks and his plans for recognition of the school, the response to his ideas was tremendous. His success might well be measured by an article found in the Muskogee Daily Phoenix.²⁰⁹

The Bacone College campus will present the appearance of a tent city before the end of the week, the erection of army tents having become necessary to accommodate the Indians of fifteen tribes who are flocking to the school. Ninety-seven applicants were refused admission yesterday because of the lack of dormitory and classroom facilities, President B. D. Weeks stated last night. For the first time in the history of the college, yesterday marked the beginning of its thirty-ninth year, it was filled to capacity before the opening day. Other applicants will come today, and in smaller numbers they will come for several weeks yet, President Weeks declared.

At four Monday afternoon, the last student for whom accommodations could be found was enrolled. Approximately two hundred have been taken in. More than

²⁰⁸Indian Education, March, 1917, p. 2.

²⁰⁹Muskogee Daily Phoenix, September 10, 1919, p. 1.

one half of the students are full bloods, and Mark Hall of Stidham, Oklahoma is the only White enrolled. Other tents will be erected as the students come in. In all probability, several army tents will be joined together to form a huge semi-open air classroom, the classrooms inside the buildings being too small for the big student body, Mr. Weeks said. Indian boys who have been accustomed to sleeping in the open all their lives will be placed in the army tents, which will be provided with floors and stoves.

It was announced that because of increased cost of all supplies it was necessary to increase the fees for the coming school year of 1919-1920. The fee was to be \$192.00 per semester. The above amount included tuition, room, board, heat, light, laundry and vocal music. All bedding was furnished free of charge. Laboratory fees ranging from one to three dollars might be added to this cost, depending upon the special classes taken.²¹⁰

No one can deny that an outstanding feature of Week's administration was the tremendous building program that was undertaken. A great deal of the money that was raised was contributed by the Indians themselves. Their prosperity came during the "Black Gold" era. Many of them became wealthy from land holdings on which oil was discovered. Weeks was influential with some of them who were dedicated to the purposes of benefiting their own race. All gifts from the Indians had to be approved by the Commissioner of Indian Affairs and recommended by the superintendent in charge of the agency to which the person making the gift belonged.

²¹⁰Annual Catalog, 1918-1919, p. 13.

Generally, all of the authorities were in favor of the donations that were made.²¹¹

An original building plan looked to the construction of thirty-five new buildings covering both the college and the orphans' home needs. The estimated cost of the building program instituted was approximately \$5,000,000. Weeks was quick to take advantage of a change that was taking place in the state. Most of the government schools were being closed. There was no better time to announce his plans that he desired to make Bacone College the largest and best Indian educational institution in the United States.²¹²

One of the first donors to Bacone College was Reverend Henry Harjo. Reverend Mr. Harjo was minister of the Muskogee Wichita Baptist Association and an alumnus of Bacone College. His gift was to purchase 80 acres of land adjoining the school property for Murrow Orphans Home. The cost of the new addition was \$12,000.00.²¹³

As has already been stated, Murrow Indian Orphans Home had been moved to and made a part of Bacone College in 1910. The president also served as superintendent of the home. The children of the home had all the advantages possible by being connected with the college. Weeks developed both enterprises as one. After the initial gift from the Harjos

²¹¹Debo, And Still the Waters Run, p. 325.

²¹²The Daily Oklahoman, May 12, 1921, p. 4.

²¹³Annual Catalog, 1920-1921, p. 25.

of 80 acres of land, Miss Lena Cosar, a Creek Indian from Sapulpa, Oklahoma, gave 54 acres of land adjoining the 80. At a cost of \$6,500 and \$12,000, the property that the Home rested on consisted of 134 acres. Progressing a few years ahead in the continuation of the development of Murrow Home, in 1921 Poloke-Bosen Hall for girls was erected. The cost of the building was \$50,000. A Mrs. Lucky Poloke, from the Creek tribe of Sapulpa, Oklahoma, gave \$30,000 of the total. Her daughter, Suma Bosen, gave the other \$20,000.²¹⁴ The next year, a boys dormitory was completed. Walter Starr Hall was completed in 1922 at a cost of \$50,000. The total sum of that building project was donated by Walter Starr, another Creek Indian who made his residence in Hanna, Oklahoma.²¹⁵ The next year, the home was blessed again. In 1923, Katherine E. Murrow Hall, was erected by several donations from Creek and Choctaw Indians, at a cost of \$39,000. It was named in honor of Mrs. Murrow, (The wife of J. S. Murrow, who founded the Orphan's Home and was one of the founders of the College.) the former Kate Ellett, who was a teacher at Bacone College.²¹⁶ The furnishings for these three buildings were all provided for by Samoche Barnett, a Creek Indian of Wetumka, Oklahoma. He gave \$10,000 to cover the cost of furnishings.²¹⁷ With all of these gifts,

²¹⁴Annual Catalog, 1924-1925, p. 34.

²¹⁵Ibid, p. 34.

²¹⁶Ibid, p. 34.

²¹⁷Ibid, p. 34.

Murrow Home was pretty well situated with housing accommodations, and since the College provided for them opportunities for education, for the time being they were pretty well taken care of.

The property of Bacone College proper in 1920 included 160 acres of land. The buildings included Rockefeller Hall, the original building of the school, which had been erected in 1885. After the other buildings had been erected, Rockefeller Hall was used primarily for a boys dormitory and a Chapel which seated 300 people. Sacajawea Hall was used for a girls dormitory and Music Hall. Lewis Hall was the home of the president, and was also used for receptions. Along with these big buildings were several smaller homes that were used for faculty housing. One other home was used for a Post Office and a portion as a boys dormitory.

In 1920, several changes took place. B. D. Weeks was a man of action, and his relationships with the Indians paid off to a great extent. He was prosperous in not only promoting the Indian Childrens' Orphans Home during the oil boom; but, likewise, was able to promote Indian education ideals of the college.

One of the major contributions to the campus at this time was a donation from Eastman Richards. He was an Indian who had struck it rich during the black gold era. The Muskogee Times Democrat said that he sprang from a vegetable peddler to a millionaire.²¹⁸ It was June, 1920, when the Creek Indian, Eastman Richards gave that magnificent sum of \$58,000 .

²¹⁸Muskogee Times Democrat, Oct. 22, 1921, p. 1.

toward the erection of the designated administration building.²¹⁹ The building was to be a memorial to his son, Samuel Richards, who died while he was a student at Bacone College. Samuel Richards Hall was to be a building that cost approximately \$100,000, but ended up costing \$158,000.²²⁰ Although the gift was appropriated in 1920, the actual construction did not begin till the following year, 1921. The Muskogee Times Democrat carried an article on the cornerstone laying of Samuel Richards Hall.²²¹ Actually, cornerstones were to be layed for three buildings; first of all, Samuel Richards Hall, then ground was to be broken for two buildings of Murrow Indian Home. The article said that the cornerstone laying would be April 19. The account of that was to take place was as follows:

"High dignitaries of the Masonic Grand Lodge of Oklahoma will have charge of the cornerstone laying ceremonies and addresses will be made by chiefs of the Choctaws, Cherokees, Creeks and the governor of the Chickasaws in their native tongues. Dave Parker, Commissioner of the five civilized tribes will deliver the address. Dr. George Hovey of the Northern Baptist Board, New York, will speak. J. S. Murrow, founder of the home will tell of the beginning of Indian University and the work of the home. Mrs. N. M. Bartles of Dewey Oklahoma, daughter of the late chief, Charles Journeycake of the Delaware Tribe will also address the gathering.

Hundreds of Indians in their native costumes will make a pilgrimage to Bacone. In the cornerstone of the new building will be placed Indian relics of the five civilized tribes,

²¹⁹The Chief, 1923, p. 69.

²²⁰Ibid.

²²¹Muskogee Times Democrat, 1921, March 14, p. 7.

a history of the school and a copy of the Muskogee Times Democrat."

The student enrollment revealed in the above article was two-hundred-thirty-four. The number came from seven different states and represented twenty-three different Indian tribes. Also, it was stated that during the past week Bacone had purchased 54 acres of land adjoining the present 240 acres.²²²

It would be difficult to state just what did happen, but the cornerstone laying was postponed from April 19, to June 16. The Muskogee Times Democrat carried the announcement.²²³ A large parade originated in the downtown area and marched the three miles to the campus of Bacone College. The parade was led by the Muskogee High School Band. Next came the Knights Templar, and then the city and county officials. Behind that group formed distinguished guests and all who were interested in the school. The following items were placed in the cornerstone:²²⁴

A copy of the Bible; the American Flag, presented by the Muskogee Chapter of the D.A.R.; a Creek, Choctaw, Cherokee and Kiowa Hymn Book; a copy of the Times Democrat; The Baptist Watchman Examiner; Missions Magazine; Indians Y.M.C.A. Bulletin; Annual Report of Baptist Home Missions Society; Minutes of Creek Association; Several photographs of prominent people.

After the cornerstone laying, ground was broken for the two new dormitories of Murrow Indian Orphan Childrens Home. Samuel Richard Hall was

²²²Op. Cit.

²²³Muskogee Times Democrat, June 16, 1921, p.1.

²²⁴Ibid.

completed September 1, 1922, at a final cost of \$158,000, but needed to be equipped. Mrs. Susanna Butler gave \$25,000 for the furnishing of the new administration and classroom building. Eastman Richard's gift for the initial part of the Richard Memorial Building was supplemented by numerous other gifts, together with a gift from the General Education Board of The American Baptist Home Mission Society,²²⁵

\$50,000.00 was given to Bacone College for endowment in September, 1922. Mrs. Susanna Butler gave the money, and it was the first money ever given for that purpose.²²⁶ She had also previously given \$25,000 for the furnishing of Eastman Richard Hall. Some of the smaller donations that started coming in 1922 were as follows: Mrs. Winy Brown (Creek) \$10,000; Mrs. Louisa Brown (Creek), \$5,000; Mr. John David (Choctaw), \$10,000; Eliza Sewell (Euchee), \$500; and Oliver C. Wilkerson, (Cherokee), \$1,000. All of the money that came in in the smaller donations was used to purchase equipment.²²⁷

President Weeks was informed by the Department of Interior in the following manner when money had been appropriated by Indians.²²⁸

Department of Interior

39389-22

Sept. 28, 1922

²²⁵The Chief, 1923, p. 69.

²²⁶Ibid.

²²⁷Ibid.

²²⁸Closed Files, Closed Book Section, Bacone Library.

Rev. Chas. L. White, D.D.,
 Executive Secretary, American Baptist
 Home Missions Society,
 23 E. 28th St., New York City.

Dear Sir:

You are advised that the subscription by Liza Sewell of the sum of \$500 to Bacone College, Bacone, Oklahoma, to be paid out of her restricted funds held under Government supervision, was approved by the Secretary of the Interior on September 26, 1922.

The Superintendent for the Five Civilized Tribes had been authorized to cause payment of said donation to be made out of the restricted individual Indian Funds of said Indian held under his supervision.

Sincerely yours.

Charles H. Burke (Signed)
 Commissioner

President Weeks was moving the school as fast as he could, and most certainly with the help of the wealthy Indians, he was building a campus. The American Baptist Home Mission Society took note of what he was doing as president as well as the people who lived around the college. They voiced their approval in the following excerpt from a letter dated September 29, 1922, sent by Charles White, the executive secretary.²²⁹

"I am deeply interested in the prospects, which I hope are brightening, for the conference with the Indian Commissioner, concerning which you wrote to Dr. Hovey, in reference to wisdom of transferring a considerable sum to our Society. All this shows fine work on your part, which I want to assure you everyone here immensely appreciates. Little did we realize what was wrapped up in your going to Bacone,

²²⁹Letter from Closed File, Closed Book Section, Bacone Library.

and in our insistence that you should take up the work of the institution. Little too did we realize also how much was involved in it all. God works in His own way, and what a joy it is for us to realize that we are fellow-workers with Him! I learned last evening that it has been impossible to get certain gifts approved for the Indian school in Wichita. Perhaps it is not a denominational institution."

During the same period of time, a dormitory for boys was being built on the campus. The hall was to accommodate fifty students. Jennetta Barnett who donated the \$50,000.00 that it cost, was the daughter of Eastman Richard who gave the money for Samuel Richard Hall.²³⁰ Other Indians were giving generously, and as has been said, the smaller monies were used for equipment. However a Creek Indian from Coweta, Oklahoma, helped to solve the problem of a much needed kitchen and dining hall. Benjamin Wacoche contributed \$25,000.00 for the erection of a dining hall. It was named in his honor in 1924 when the project was completed at a cost of \$50,000. The new building could serve 350 students.²³¹

With the building of the new Dining Hall, old Rockefeller Hall was used exclusively for a boys dormitory and Chapel. Not only were buildings going up on the campus, but tuition and fees as well. The school year of 1922-1923 brought a \$24.00 increase on the year. The tuition, room and board had been raised from \$201 per year to \$225 per year.

The Indians were doing more for the school than were the Baptist groups. In fact an assumption may be made, that they were more

²³⁰Bacone Bulletin, 1924-1925, p. 13.

²³¹Ibid, p. 13.

dedicated to the education of their people in the territory than were the whites.

The ideals of the college were expressed in the following notation in the bulletin of 1923-1924.²³²

"Bacone stands, first of all, for Christian education, with the Bible for its corner stone, and its motto, "Our Whole School for Christ. Bacone aims to make cheerful workers, who will look upon every kind of labor as honorable Intelligence and skill in useful occupations are sought by systematic instruction in domestic science, cooking, serving, manual training, and agriculture."

Certain ideals about sports were also held by the college. While athletic sports were encouraged, students were asked not to come to Bacone for that purpose alone. No student could participate who was not doing good work in his classes. In fact, no student was allowed to represent the school unless he had passing marks in all his subjects. An interesting highlight of the sports program was that every student who engaged in athletic sports had to pay an extra fee of \$2.50 per term to take care of the athletic expenses.

Bacone moved forward under the Presidency of B. D. Weeks. The trimester plan was dropped, and courses of study on a two semester system were adopted to meet the standards of the state elementary and high school systems. A museum was housed in one room of Samuel Richard Hall, containing, among many items, Geronimo's cane, Bacone's desk

²³²Op. Cit. p. 13.

and J. S. Murrow's saddlebags.²³³ Weeks had viewed the erection of six new buildings at a total cost of \$307,000. He had acquired \$18,500 worth of real estate. The endowment fund, created under his administration was \$950,000.

Not all had been on the bright side for Weeks. Along with building problems he had some student problems as well. One item of interest was the incident which involved three Cheyenne girls. The girls were promising students and had been students for two years. Gradually, two of them became lazy and disinterested in their work. Close investigation revealed that the girls had been using peyote. "Peyote is a god, a plant, a narcotic; 'a diabolic root,' 'an'insidious evil,' a "Satanic gift"; the "giver of visions," the "earthly paradise"; a panacea in medicine; it depends on the point of view.²³⁴ From whatever point of view one might take, it caused serious trouble in the school.

One of the girls' fathers was suspected of sending the buttons, but later on, one of the other girls was found to be the source of supply. Even after the girl left school, the question of peyote did not easily die. It became a discussion point at Bacone College for quite sometime.²³⁵

In the spring of 1926, at the commencement exercises of Ottawa University, President Weeks was honored with the degree of Doctor of

²³³Muskogee Times Democrat, January 27, 1923, p. 5.

²³⁴Petrullo, Vincenzo, The Diabolic Root, University of Pennsylvania Press, Philadelphia, 1934, p. 3.

²³⁵"Indian Peyote," The Bacone Indian, February 8, 1939, p. 3.

Divinity. The honorary degree was in recognition of his services to the Indian race and the Kingdom of God.²³⁶ From 1917 to 1926, he had served faithfully and persistently in the office of president, but that span of years was only half of what he finally served.

²³⁶The Indian Progress, May, 1927, p. 2.

CHAPTER IX

President Weeks had been granted a leave of absence for the year 1926-1927. During that time, Carl M. White was made acting president of Bacone. White came to Bacone in 1925 as Head of the Bible Department of the college and Principal of the High School. He had graduated from Oklahoma Baptist University with an A. B. degree. In the summer of 1926, he was a student at Southwestern Baptist Theological Seminary.²³⁷

Weeks probably had in mind a way he could swing some huge sums of money to the school. Weeks became General Secretary of the Clara Barton Sequoyah Foundation. The foundation was formed to promote the education of Indian youth, wherever existing on the Western Continent. Among other contributions, Clara Barton was recognized as the mother of the free Public School System of New Jersey. Sequoyah was the father of free education in the Cherokee written language.²³⁸ The foundation was incorporated, as a non-profit organization, receiving, maintaining and distributing funds for American Indians, both full and mixed bloods.

A Frank H. Hunter was appointed business manager of the college during the absence of Dr. Weeks, and there was a tremendous job to be

²³⁷Bacone College Bulletin, 1926-1927, p. 8.

²³⁸The Clara Barton-Sequoyah Foundation, Gore, Oklahoma, 1925, p. 5.

done in the position. The school's credit was in a serious state at the beginning of the school year 1926-1927. Repairs were needed badly on some of the buildings. During the year, he was able to re-establish a good credit rating and have the repairs to the buildings made. With the total income down over \$11,000.00 from the preceding year, he was still able to reduce the operating deficit. That deficit was reduced by \$24,687.55 as stated in the financial report at the end of the school year.²³⁹ With Hunter's shrewd business management, Acting President White moved to make some changes. More participation was promoted from the Cherokees of the Southern Baptist Convention. Thirteen Bacone delegates attended a student conference in Birmingham, Alabama, in December. The student delegates were received in the best fashion, but being Indians, they were somewhat a curiosity to the other delegates.²⁴⁰ The old frame Post Office Building had housed the library for a number of years. President White had the library moved to Samuel Richard Hall on the third floor. Mrs. Jacobus, one of the teachers who served as librarian, catalogued all of the library according to the Dewey Decimal System.²⁴¹ Like the rest of the Presidents, White also experienced some tragedy in his job. In the month of April, a severe storm damaged the gymnasium beyond repair. The next month brought an end to his career at Bacone. In May, the acting

²³⁹The Indian Progress, May, 1927, p. 4.

²⁴⁰Ibid, December, 1926, p. 1.

²⁴¹Ibid, March, 1927, p. 3.

president left to do graduate study at Mercer University. Carl White was honored by a letter of recognition from Dr. George Hovey, the Educational Secretary of the American Baptist Home Mission Society.²⁴²

There must have been some thoughts that president Weeks was finished with the school. In a letter from a man named F. C. Alex of Wewoka, Oklahoma, dated September 10, 1926, one may observe a movement against Weeks as President of the school. Alex said, "I have been for you ever since the first day I met you and am still for you. I'm going to tell you a few things that you must keep under your hat. There has been petitions circulated around Wetumka amongst these Indians to recommend G. Lee Phelps to the Home Missions Society to put him in as President of Bacone College."²⁴³

There is no account as to why Weeks was given the years leave. But, from the following letters, it may be safely assumed that there was trouble brewing at the college. From reading the letters, it is safe to assume that part of the problem was over who was to control the College. There is no doubt that some persons were against President Weeks and also were against the close tie with the American Baptist Convention. During Weeks' absence, acting President White brought the school to a new closeness with the Southern Baptist Convention. Whether President White favored a closer alliance, or control by the Southern Convention is only a guess,

²⁴²Op. Cit.

²⁴³Letter, from Weeks File, Closed book section, Bacone Library.

because there are no statements from him on this subject. Before Christmas, on December 16, 1926, Weeks addressed a letter to J. S. Murrow, one of the founders of the college. In that letter Weeks stated that many of the Indians were bitter against Bacone College and the Home Mission Society. According to him the Indians felt they had been ignored and were not going to fall in line until the society made things right. There was trouble between President Weeks and the Home Missions Society. He wrote to J. S. Murrow explaining a conference that he had in New York with the Board. The following is an excerpt from the letter.²⁴⁴

"I had a long and fairly satisfactory conference with the representatives of the Board in New York. Dr. Stump expressed it this way to me after the conference: "Weeks, you have your knife in these folks a foot deep and I hope you will not twist it. Not one of them is big enough to acknowledge they have wronged you." They want me to return to Bacone at the close of this year, but I am unwilling to return unless they remove those who caused the trouble, and in addition to that give me competent help in managing affairs."

In a letter dated January 14, 1927, Murrow commented to Weeks, "The crises in which you are situated you may, under your Father's direction and power be turned into a great blessing for you personally and for the case in your care."²⁴⁵ On February the 17, 1927, Murrow wrote, "I enjoyed a very pleasant and satisfactory talk with your wife in Muskogee. She relieved my mind of several anxieties about you and the future of Bacone and made me glad by informing me that you would resume the Presidency of Bacone

²⁴⁴Letter from files of J. S. Murrow, Closed Book Section, Bacone Library.

²⁴⁵Letter, Murrow Files, Closed Book Section, Bacone College Library.

June first."²⁴⁶

On April 18, 1927, the college Board of Trustees held a meeting and the following is the outcome of the Education Committee.²⁴⁷

Bacone College Board Meeting April 18, 1927.

- Voted: That in view of the great service President Weeks has rendered to Bacone College the Board of Manager's of the Home Missions Society having confidence in his character and ability learn with pleasure that he will be in a position to resume his duties as president of the school on June 1st.
- Voted: That in the event of his resuming the presidency, his relations with the Clara Barton-Sequoyah Foundation be referred to the Education Committee with Power.
- Voted: To continue the office of Business Manager of Bacone College, and to assign to the Business Manager the duties of making all purchases, of paying bills, of managing all other financial matters except the securing of contributions, all his accounts to be regularly audited by the auditor of The American Baptist Home Mission Society.
- Voted: That the board expresses its appreciation of the notably successful way in which acting-president Carl M. White and his associates have conducted Bacone College during the absence of President Weeks.
- Voted: That the board of Managers hereby authorizes the opening of a Junior College at Bacone, and the giving of the first years work in the school year 1927-1928, at a cost not to exceed \$3,000.
- Voted: That Professor James H. Follard be appointed Dean of the Junior College at Bacone.

²⁴⁶Letter, Murrow File, Closed Book Section, Bacone College Library.

²⁴⁷Minutes of Board Meeting, enclosed in a letter dated April 20, 1927, Closed Book Section, Bacone College Library.

Dr. Weeks was in California at the time of the meetings and the following letter was addressed to him in Whittier.²⁴⁸

April 20, 1927

My Dear Dr. Weeks,

I am happy to inform you that at our board meeting, Monday April 18th, we passed a vote approving the opening of a Junior College, and another expressing confidence in you and expectation that you will resume your duties as president of Bacone College on the first of June.
 The votes also place you in position to start more definite work at once toward securing the amount necessary to clear this school of debt. I hope you will be able to get the money from Mr. Wentz, the Osages and other sources very soon, so that we can know sometime before the first of July whether we shall be able to claim the \$50,000, from the General Education Board.....

Very Truly yours,

George Rice Hovey
 Secretary of Education

Dr. Weeks must have responded with Murrow immediately after receiving this letter because Murrow answered a letter on May 2. In the letter he thanked Dr. Weeks for the oranges sent to him from California and then expressed, in about the middle of his letter, the following:²⁴⁹

....."I and the Indians rejoice that you are to resume the presidency June 1st. The board will right its wrong. I am greatly astonished at the conduct of Brother Phelps. I am afraid some of the "higher ups" are equally guilty. I think you will be wise to do as you say "ignore them." I fear however that they will give you all the trouble they can.

²⁴⁸Letter from Weeks personal file, Closed Book Section, Bacone Library.

²⁴⁹Letter from Murrow File, Closed Book Section, Bacone Library, dated May 2, 1927.

.....I think from what I saw and heard that Rev. Pollard and his wife are loyal to you

God be with you

Old Uncle Row

On June 1, Dr. Weeks returned to the school as president. His plans to revitalize the College program went into effect, and in the fall, the freshman year was started with twenty-nine students. The faculty and staff for the rejuvenated College Department consisted of eight persons: B. D. Weeks was President; Hybert Pollard was dean and instructor in Bible, Religious Education and Greek; Elizabeth Jacobus was to teach Latin and Modern Languages; Anatole McIndon held the English Department; Charles Monroe instructed in History, Education and Psychology; Clinton Wainscott, Mathematics and Chemistry; Katherine Moore was supervisor of Music and Director of the Glee Clubs; C. C. Brady was business manager. Tuition, including room and board was \$300 per year. The catalog stated that graduates of Bacone Junior College would be admitted as Juniors in the colleges and universities of Oklahoma and the other states.²⁵⁰ Also listed under Special Departments in the same catalog is the following bit of information:

"Department of Education--Courses will be offered in this department which will enable the student who is not less than eighteen years of age, who completes the required courses in the Department of Education and the sixty-two hours required for graduation from the Junior College to receive a State Certificate from the Board of Education of the State of Oklahoma."

²⁵⁰Bacone College Catalog, July, 1927, p. 4.

Weeks went directly into a busy schedule of setting up the College Department working toward his goals. Two items of interest might be noted in the summer of 1927. One was that Weeks was appointed to the rank of Captain as Chaplain in the National Guard. Also there came to the campus a young Indian couple who were destined to stay for forty years and more.

Roy Spinks was visiting a school where he had been a student. While visiting he met Dr. Weeks who was also visiting the school in California. Weeks asked Roy to come to work at Bacone; but Roy was waiting on a government appointment, and he told Weeks that whichever job opened up first, he would take it. When Weeks returned home, he made arrangements to hire young Spinks. Roy took the opportunity offered by Dr. Weeks. He immediately sent a telegram to his girl friend, Alice, in White River, Arizona. Alice was working in a government hospital as dietician and interpreter. She was an Apache who had been raised in a teepee. Both she and Roy attended the same boarding school about four years before, and they had carried on their love for each other. When Alice received the telegram, all it said was, "Will you marry me; answer right away?" Her answer was yes. On July the 5th, 1927, they were married in the Lutheran Church, which also set a precedent, because she was the first Apache to be married in church in that area. The next day they started out in their old Chevrolet touring car and everything was alright while they were headed north. Then Roy turned right to go east, Alice exclaimed, "Where are we going? This isn't the way to California." "Oh!" Roy said, "I forgot to tell you, we're going to Oklahoma; I took a job at Bacone College." Alice

broke down in tears, but four days later they arrived on the campus of Bacone College. In the summer while President Weeks was gone, the weeds had grown as high as one's head across the campus. Alice said she remembered her husband organizing the students to cut them. In a personal comment about B. D. Weeks, Alice said that both she and her husband loved the Weeks family very much. In fact, Mrs. Weeks seemed like a mother to her. Mrs. Weeks taught her how to dress and what to wear and what to do in social gatherings. One thing that Mrs. Spinks said, was that President Weeks was definitely for the Indian.²⁵¹ It is stories like this that help to make up the life and heritage of Bacone College.

When school resumed in the fall, Weeks was confronted with the stoppage of Indian gifts and grants to the school. The Indians were willing to give their money to the school but the courts were against the Indians giving their money away. J. S. Murrow said that the laws however did not stop the grafters from getting the Indians' money.²⁵² There was a case pending in Washington about a huge gift of Jackson Barnett to the school. All was not easy on Weeks even after his return. Evidently, the problem with the Southern Baptists was still agitated.

Two influential families were trying to get Bacone into the Southern

²⁵¹Personal interview with Alice Spinks. This past summer they were honored at their fortieth anniversary at Bacone College.

²⁵²Letter from Murrow File.

Baptist Convention. A rumor had been started that Bacone was to become an all white school. Together with the other problems one woman accused Weeks of not handling her gift to the school correctly. Weeks was more than a little disturbed by the situation and he illustrated his anger in a letter to J. S. Murrow.²⁵³ Murrow received the letter and returned an answer which also reveals some existing problems and his thoughts on the Indian situation. Excerpts from the letter of December the 10th, 1927, are as follows:²⁵⁴

" I am very glad the Home Mission Society could not give up Bacone even if it wanted to I did not believe that you had opened the school to white pupils. Those few admitted were worthy Miss Daisy Nichols has not sent me the \$150 for the orphans as she promised It should have been paid long ago I am pleased that the Indians are all right, still friends of Bacone. I sincerely hope and pray that the U. S. Supreme Court will consider the great mistakes made by Congress in giving the county courts the authority over Indian Orphans, and the outrageous robberies and stealing that have been committed. Bacone has never wronged an Indian man woman or child out of one penny of money, land or other property. On the contrary it has bestowed protection, knowledge and great benefits honestly and beneficently on hundreds and thousands of Indian youths and adults

Your old Uncle Row"

J. S. Murrow was always enthused about Indians becoming Christians, because he had dedicated his life to the work. He commended Weeks in a letter dated December 21, 1927, by saying, "Hallelujah Praise the Lord,"

²⁵³Letter, B. D. Weeks File, Closed book Section, Bacone Library.

²⁵⁴Letter, J. S. Murrow File, Closed book Section, Bacone Library.

to the fact that eight young men had dedicated their lives to become preachers. He further stated that if the eight hold true to their profession that their lives were worth more than all that Bacone had cost from the very beginning.²⁵⁵

These were problems that had to be solved, but there was little evidence that the students suffered from the perplexities of the college. The Bacone Chief of 1928 was one of vision and action. Weeks wrote of his vision on one of the title pages. "We are able to visualize a library building, now so badly needed, a gymnasium, additional dormitories, a greatly increased endowment fund, and an Indian museum . . ." ²⁵⁶ The Literary Society was divided into three groups instead of two. Pleasant Porter, Pushmataha, and Sequoyah were the names of the three new groups. Religious activities were stressed and made a part of every student's life on campus. Dr. Weeks spoke in Chapel and was also the Church Pastor. Only when he was away did someone fill the pulpit. There were a number of pictures of generous Indians who were friends of the college in the Chief of 1928, but it is not clear why there was a picture of "Pawnee Bill" and "Buffalo Bill!" Music at Bacone was emphasized due to the fact that all Indians were supposed to be music lovers.²⁵⁷ Princess

²⁵⁵Letter, J. S. Murrow File.

²⁵⁶The Bacone Chief, 1928, Title Page.

²⁵⁷Ibid.

Ataloo, a Chickasaw Indian Princess, who had for the past two years studied vocal music in the east was a member of the faculty who gave a number of recitals during the year. Two new musical organizations were formed for male members. Under the direction of Miss Katherine A. Moore, the Male Quartet and Boy's Glee Club broadcast from KVOO in Tulsa. With these groups there were also the Girls Glee Club, the Bacone Choir and the Orchestra.

Athletics for the school year 1927-28 consisted of four sports, football, basketball, track and baseball, coached by Sanford McGilbra, a former student of Bacone. It was the best season for football in the history of the school. The Indians won six, tied one and lost one, and while establishing that record scored 138 points to their opponents 17. Basketball proved successful in the six games that were played. They lost only one game out of six. It was difficult for Bacone to get games, because they did not as yet have a gymnasium. Track was successful, but baseball had to be dropped after four games because of insufficient funds.²⁵⁸ Money, therefore, was evidently still tight for the school at the end of the school year 1927-28.

A new school year added 26 sophomores to the Junior College program. With the 30 incoming freshmen, Weeks had a total of 56 students in Junior College at the opening of the year in 1928. On September 25, the first issue of a school newspaper was published under the title of The

²⁵⁸The Bacone Chief, 1928, pp. 65-66-67.

Bacone Indian. Princess Atalooa McLendon was the faculty advisor for the paper. Mrs. McLendon was always interested in promoting the cause of the Indian, and because of her ability as a singer and teacher, gave Bacone an untold amount of publicity across the nation.²⁵⁹

President Weeks was busy, still trying to raise money for the needs of the school. In a letter addressed to him from J. S. Murrow, dated the 10th month, 1928, one may assume that Weeks was contacting the whites to contribute to the college as well as the Indian. The following is an excerpt from that letter:²⁶⁰

" Bless you in your effort to raise the \$250,000 among the white people of this state. White people have got illegally over two hundred and fifty million dollars out of the Indians."

An epidemic of influenza closed the school two days early at Christmas vacation in 1928. There were 50 cases among the students and many of the faculty were unable to perform their duties. Therefore, it was thought best to close the school at 12 noon two days before vacation began. A note of human interest about the closing came in a statement made in the campus paper which read: "It is earnestly hoped that all of the students will not forget the President's advice when they reach home and take plenty of castor oil and do a lot of gargling. It may be a severe dose but it will bring results."²⁶¹

²⁵⁹The Bacone Indian, Nov. 7, 1928, p. 1.

²⁶⁰Letter, J. S. Murrow File, Closed Book Section, Bacone Library.

²⁶¹The Bacone Indian, December 19, 1928.

President Weeks, although plagued with various illnesses, kept dreaming and working toward a better Bacone. He addressed the Rotary Club in Muskogee in the spring of 1931. His ideas were expressed when he said, "Within the next year, I hope to see all my dreams for Bacone true, we have half enough money to build an art building and hope to have the remainder by fall."²⁶² Princess Atalooa, who was serving as a field agent and goodwill ambassador for the school, was to come back and head the department of art. It was Dr. B. D. Weeks' feeling that the only one who could head the art department at Bacone must be an Indian. He closed his speech by saying what might be a sharp criticism of his audience, "Bacone has never been supported by Oklahoma money."²⁶³ The highlight of the year was the Commencement Exercises, when Patrick Hurley, then Secretary of War under President Hoover, gave the address. The title of the speech was, "Why Educate the Indian."²⁶⁴ He spoke to a graduating Junior College class of eighteen, and to a large crowd of interested people.

With the opening of school, September 30, 1931, Winthrop W. Dolan of Boston, Massachusetts was appointed Dean of the Junior College division. Little did he realize the difficulties that he would have to face in the next decade. Dr. Weeks seemed to always be plagued with complaints. Evidently, some had circulated petitions against him and at times he had

²⁶²The Bacone Indian, May 29, 1931.

²⁶³Ibid, May 29, 1931.

²⁶⁴Ibid.

to answer the complaints. A most interesting letter to explain the school and its policies and some of its activities was written by Dr. Weeks, dated October 28, 1932.²⁶⁵ A group of people had made complaints about dancing on the campus of Bacone. President Weeks had to write a number of letters explaining the situation. There were two occasions that were referred to as being times when dancing was done. The first time was at the commencement exercises in 1931. A pageant of the old life was held with the Indian dance included. Another time was two years previous when a teepee was placed on campus and Indian dancing was done to picture the old life, as a part of the play. Dr. Weeks answered the charges to the Home Missions Society in these words, ". . . I appeal with all my soul that the standards of our beloved Bacone may not be lowered by this cursed dance habit."²⁶⁶ After Dr. Weeks had given frank answers to the complaints and charges he said, "I have no promises to make or no commitments with reference to the future."²⁶⁷ The following statement excerpted from a letter to the Home Missions Society illustrate his feelings:²⁶⁸

". . . So long as I continue as the administrative head of Bacone College I shall continue to conduct the school along lines I deem wise and best. I reserve the right to

²⁶⁵ Personal Letter, From Dr. B.D. Weeks, Oct. 28, 1932, Bacone File, Closed Book Section, Bacone Library.

²⁶⁶ Letters, From B. D. Weeks File, Closed Book Section, Bacone Library.

²⁶⁷ Ibid.

²⁶⁸ Ibid.

dictate the policy of the school and not have it dictated by any group who does not share in the responsibility of its burdens but who rather add to its burdens. I am willing to carry these burdens but I will not yield to dictation based on unworthy or personal motives."

CHAPTER X

The building program was started again in 1932. Princess Ataloa had been working for the college. Mainly because of her efforts the Art Lodge, which now serves as a Museum, was brought into being. It had been the dream of Ataloa to preserve Indian History and as much as possible preserve the best Indian art.

Mrs. Milton Shirk of Chicago was one of the original contributors to the cause. Also Mrs. Sarah F. Crosby, a 94 year old widow of David Crosby, who served as the first minister of the Bacone Church, donated \$1,000 toward the building. Dr. Weeks was proud of the new building program. He said he had dreamed of an art department and museum for sixteen years but that Princess Ataloa brought the dream to reality. Full credit was given to Ataloa McClendon as the designer and supervisor of every detail of the building of the Art Lodge.²⁶⁹ After the Art Lodge had been planned, President Weeks conceived the idea of a historical fireplace. It was his thinking that the building would be greatly added to if it had a representation from all over the United States. Dr. Weeks, Ataloa and members of the faculty wrote to friends and contacts throughout the country asking if they would send stones from places of historical significance. They were particularly interested in those places connected

²⁶⁹The Bacone Indian, December 15, 1932. p.1.

with Indian history. Most everyone who was confronted with the idea became interested and contributed the necessary stones to be used in the fireplace.

The fireplace was built of stones sent from every significant historical place of Indians in America. The legend of the fireplace has preserved important dates and personalities in Indian life. Sketches of some of the important Indians and historical places that have been memorialized in the fireplace and a "Key" diagram now hangs by the fireplace to permit the observer to match the historic site with the stone's position.²⁷⁰

Ataloo's dream came true and in the fulfillment of her dream, Bacone started on its second major building program. The Art Lodge, which became a Museum to house and preserve Indian Art, was dedicated December 2, 1932. Dr. W. Carson Ryan, head of the education department of the United States Indian Bureau, was the principal speaker.²⁷¹

Since 1928, the classes had been contributing toward a project of erecting a stone entrance gate at the west side of the campus.²⁷² With the addition of a stone gate in 1932, there was also erected an outdoor pulpit just northeast of Old Rockefeller Hall. It was to serve as a focal point of dedication to the founders of Bacone College.²⁷³ It

²⁷⁰Note Book on Art Lodge, Closed Book Section, Bacone Library.

²⁷¹The Bacone Indian, December 15, 1932. p. 1.

²⁷²Ibid, April 26, 1932, p. 1.

²⁷³Notes from Founders Day Rites, Feb. 9, 1961, Bacone Closed Files, Bacone Library.

still serves as a historic landmark on the campus. An open stone book lies on top of the pulpit with the following inscription engraved on the left page:

"On this spot, the founders of Bacone College, A. C. Bacone, J. S. Murrow and Daniel Rogers, knelt in 1881 and in prayer dedicated this hilltop to the cause of Christian education for Indian use."

On the right page of the stone are inscribed the names of the presidents of the college.

The school year of 1932 and 1933 brought not only happiness from increased student enrollment and construction of buildings, but a bit of unhappiness as well. The great American depression was felt at Bacone. A deficit of approximately \$8,500.00 had become a reality to the 35 employees of the school. They were asked to take a twenty-percent reduction in their salaries. The total salaries only amounted to \$3,305.98 to begin with.²⁷⁴ From a personal interview with Mrs. Spinks, she said, "We made it anyway, and even one time, we had to wait a whole year for our salary."²⁷⁵

In the catalog of 1933-34, a number of frame buildings were mentioned. Among those named was a teacherage which accommodated six lady teachers. Added to the teacherage was a confectionery, post office, four private dwellings, and several poultry houses and garages plus a barn. At that time, 80 acres were under cultivation by the school. The proceeds

²⁷⁴The Bacone Indian, August 22, 1933, pp. 1, 2.

²⁷⁵Personal Interview with Mrs. Roy Spinks.

from the farm paid part of the costs of the school. The college depended on four other sources for support; donations from friends of the Indian and of Christian education plus the American Baptist Home Mission Society and the Women's American Home Mission Society added to the tuition paid by students comprise four of the five sources of income. The Library raised its total number of volumes to 4,000, and with the use of Muskogee public library, the students had 50,000 more volumes at hand.

Company I, of the 180th Infantry of the National Guard had been formed as a Bacone organization. It was made up entirely of Bacone students. It offered young men a way to make a little extra money during the year. They received \$1.00 per drill and if they were non-commissioned officers, they received more. Other organizations open to the students were the Boy Scouts, Girl Scouts, Baptist Young Peoples Union, Royal Ambassadors, and Dramatics Club.

Music remained a chief source of organization for enterprising students. The Band was composed of fifteen members, while the choir was limited to fifty members. Alternating with the Band was the Drum, Fife, and Bugle Corps. With the Choir, there was also a Girls Glee Club and The Red Men's Glee Club. Music did have a definite place in the hearts of all Baconians because, if the former groups mentioned did not fill a student's need, he was able to receive private instruction in piano, voice, and instrument. If he could qualify, he might even play with the school orchestra.

Kindergarten work through Junior College was still being offered in the school year 1933-34. The college was accredited by the State Board of Education and its requirements were the same as the requirements for freshman and sophomores of recognized liberal arts colleges and universities.²⁷⁷

A statement was made about the limited facilities of the school and its directives when it admitted students. The following four types were the students that Bacone was particularly interested in admitting.²⁷⁸

1. The very bright Indian, easily recognized as a leader, who is serious in his efforts to achieve scholastic standing and prepare for professional or other service.
2. Students who wish to major in religion whether it be as minister, missionary or special organization.
3. Those who have marked artistic ability in art, crafts and music.
4. Those who wish to be teachers.

Bacone had prospered and Weeks had succeeded, and continued to succeed in getting contributors to donate to the worthy cause of education. All was not easy though, because in January, 1932, he had to defend the school's rights to some large contributions that had been previously made by one family. Suma Bosen had brought suit against the school to take back money that had been given.

After the death of her mother, Mrs. Suma Bosen remarried and went

²⁷⁷ Annual Catalog, 1933-34, p. 21.

²⁷⁸ Ibid, 1933-1934, p. 21.

by the name of Suma Burgess. It could only be conjectured by an observer as to why Mrs. Burgess changed her mind about the gifts that were previously given to Bacone College. However, in November, 1931, Mrs. Burgess filed suit to recover the \$100,000 endowment. In August, 1932, she instituted another suit seeking to recover the \$50,000 which she and her mother had contributed for the girls dormitory. The trial started January 22, 1934. President Weeks served as chief witness for the American Baptist Home Missions Society in the trial. Charles Evans Hughes, Jr. was the attorney in behalf of the Convention. The trial lasted five days, but the case was decided in favor of the American Baptist society. Both gifts were to be sustained by Bacone College.²⁷⁹

In 1935 an effort was made to change the curriculum of the Junior College and the High School departments. Previously, the Junior College had been a separate unit from the high school. It was the intention of the administration to consolidate the two divisions gradually. The break would come between the 10th and 11th grades, thereby making the advanced section from grades eleven through fourteen. It was stated that it was done in accordance with the trends of the time.²⁸⁰

Also, that year, Bacone College entered a cooperative plan with North-eastern State Teachers College. The increased standards of the state made it necessary for Bacone to up-date the teachers certificate.

²⁷⁹ The Bacone Indian, 1934, February 7. p. 1.

²⁸⁰ Annual Catalog, 1935-1936. p. 22.

Northeastern students could do their practice teaching and take a semester of education courses at Bacone. The college credits for the work were recorded at Northeastern. The arrangement worked well because Northeastern needed schools for their practice teaching while Bacone always was in need of teachers for their elementary departments.²⁸¹

December 19, 1935, was another day in the life of the building of Bacone. It was that day when the ground was broken for a home demonstration building to the north of the President's home.²⁸² The new hall was to be a domestic science building, and was named Journeycake. The name Journeycake was very distinctive. Sally Journeycake was an illustrious Delaware Indian woman who converted her warlike tribe to Christianity after the Indians had renounced the white man's religion. She was the mother of Chief Charles Journeycake, the last of the great chieftains of the Delawares. Mrs. Roberta Campbell Lawson of Tulsa gave the principal address at the dedication ceremony. Mrs. Lawson was the granddaughter of Sally Journeycake and to add to this uniqueness, Mrs. Lawson the president of the General Federation of Women's Clubs, which includes the United States and many foreign countries.

In his presentation of Mrs. Lawson, Dr. B. D. Weeks told the story of Sally Journeycake and her turning the Delaware Indians back to Christianity. The Delawares had turned from Christianity because 100 of their

²⁸¹The Bacone Indian, October 2, 1935. p. 1.

²⁸²Ibid, January 15, 1936. p. 1.

members had been herded into a church and burned by a vandalizing band of United States soldiers. Mrs. Lawson remarked on this story in her address and added that the church in which they were burned was the church in which they had accepted Christianity. The few remaining members gave up Christianity, except for Sally Journeycake. She continued to raise her children in a Christian atmosphere in the home. Later when the tribe sold their land in Ohio and moved to Kansas, Charles Journeycake, her son, was the first person to be baptized in that state. Mrs. Lawson went on to say,²⁸³ "I would that we would try in our everyday life to cling to that spiritual life as did Sally Journeycake who went through life a true Christian. It is a great responsibility to live for we are weaving patterns that others who come after us will seek to go by." You are building here on this campus around the deeds of those whose lives long before have been woven in the beauty of Christian patterns."

Six days after the dedication of Sally Journeycake Hall, the cornerstone was laid for a new boy's dormitory which replaced housing in Old Rockefeller Hall. On the sixth day of February, 1937, John C. Collier, the Commissioner of Indian Affairs, laid the cornerstone for the new dormitory. The building was to cost approximately \$60,000, and could accommodate sixty boys.²⁸⁴ The building must have been under construction when the cornerstone was laid because it was dedicated three months later on

²⁸³Bacone File, Closed Book Section, Bacone Library.

²⁸⁴Typed notes from Bacone File, Closed Book Section, Bacone Library.

May 4.

The building was dedicated to Isaac McCoy who was one of America's greatest pioneers and benefactors of Indians. McCoy was a great missionary, a leader of the Indian people, and one who gave his whole life to the cause of the American Indian. Dr. George W. Truett, of Dallas, Texas, then president of the Baptist World Alliance, gave the dedication address. The theme of his speech on McCoy was taken from a quotation of William Gladstone: "One example is worth a thousand arguments."²⁸⁵ Isaac McCoy had been a stirring example to the Indian people and to the government in the early nineteenth century. For thirty years McCoy worked among the Indian people and suffered untold hardships besides losing five of his children in death.²⁸⁶

Not only was the hall dedicated to a great man, but the building material of the plant itself is significant historically. The material used for the facing of the building was native stone. The people must have had a great desire for historical fireplaces because one was constructed in the reception room of McCoy also. In an article from the Tulsa Tribune is found the following:²⁸⁷

". . . . A friendship fireplace in Isaac McCoy boys' dormitory was made by Indians out of rocks obtained from

²⁸⁵Op. Cit.

²⁸⁶Op. Cit.

²⁸⁷The Tulsa Tribune, September 14, 1939. p. 21.

every state in the Union as well as historic places. Each rock takes on a meaning as it is pointed out. There is a Mount Vernon paving stone; a rock from Jefferson's Monticello; from Robert E. Lee's home in Stratford; from Martin Luther's home; from the Castle where "Luther threw the ink well at the devil"; a garnet-studded stone from Brazil; others listed are from Hawaii, the Dead Sea, the River Jordan, the Garden of Gethsemane, Burma, John Calvins' birthplace, Cromwells' Irish Church; an Aztec calendar stone; one from San Salvador; still others from Hyde Park sent by the president of the U. S. to Dr. Weeks; others from Egypt, cobblestone from Quebec and New Orleans; and from Sequoyah's birthplace "

A third phase of the building program was that of an Arts and Crafts building. On June 6, 1937, the cornerstone was laid to what is now called McCombs hall. A. M. Landman, superintendent of the five civilized tribes officiated at the service. Because of the stormy weather, the superintendent gave his address in Rockefeller Chapel, the oldest building on campus. In the introduction of the speaker, President Weeks told of the desire of those, "Who had been great leaders and workers for, and among the Indian people."²⁸⁸ Landman reviewed the history of "Uncle Billy McCombs" the Creek leader, who was influential with the Creek Council that granted the land to Bacone for the school.²⁸⁹ At the cornerstonelaying, daughters, granddaughters, and grandsons and great-great-granddaughters were presented to the audience. There were six direct descendents then enrolled at Bacone.²⁹⁰

²⁸⁸ Typed notes, Bacone Clipping File, Closed Book Section, Bacone Library.

²⁸⁹ Ibid.

²⁹⁰ Ibid.

The Arts and Crafts building and McCombs Hall were dedicated the next year on January 29, 1938. William McCOMBS III unveiled the memorial plaque which honored his ancestor. The tablet reads:

REV. WILLIAM McCOMBS

1844 - 1929

He served The Creek Nation As A Member of The House of Warriors, Justice of The Supreme Court, Superintendent of Public Instruction, National Interpreter, and For Sixty-One Years, As a Baptist Minister. He was instrumental in Securing from the Creek National Council, The Grant of Land On Which Bacone Stands, "He being dead yet speaketh."

Professor O. B. Jacobson of Oklahoma University addressed the audience.²⁹¹ The finished building was to provide space and opportunity for the study of the Native Indian Arts. Acee Blue Eagle was Art Director at the time, and under his direction a weaving department was established along with the other phases of Indian Art.²⁹²

Graduation exercises in 1938 were something special for the students of Bacone. Many memories of the past, and tales that lingered from class to class were about Rockefeller Hall. It was being wrecked. A new building was to take the place of the original Indian University.²⁹³ Richard West, a Cheyenne Indian, graduated in 1938 and after serving with the Navy, came back to teach. Dr. West is now one of the outstanding

²⁹¹The Bacone Indian, Feb. 2, 1938, p. 1.

²⁹²Typed Notes from Bacone File, Closed Book Section, Bacone Library.

²⁹³The Bacone Indian, May 18, 1938, p. 3.

Indian artists in the world.

The site where old Rockefeller Hall stood was destined to be the site of the beautiful Chapel which still remains the high point of the campus. The first shovel full of dirt was dug by President Weeks in January of 1939.²⁹⁴ In May 1939, Patrick J. Hurley laid the cornerstone at a dedication ceremony attended by more than 400 persons. An anonymous gift of \$44,500 had made the chapel possible. The foundation and inner walls were constructed out of the old timber, bricks and stone from Rockefeller Hall. The building was not finished and dedicated until May, 1941. School continued very much as it had been during the period of the building of the Chapel. It was to be the last enterprise of President Weeks. In 1939, his dreams were still great for Bacone, and certainly from the newspaper interviews, he had no ideas of leaving Bacone for sometime. In an interview with The Tulsa Tribune Dr. Weeks said that, "Oklahomans ought to make the college unique among schools, Each year we turn away hundreds because there is not enough room or facilities to provide them with an education."²⁹⁵ At the time of the interview, Weeks was standing in the unfinished chapel of the campus with 300 students representing forty Indian Tribes from sixteen different states. He said he would like to make it a school of 500, but not larger, because he felt a school with more than 500 lost its soul.²⁹⁶

²⁹⁴The Bacone Indian, January 18, 1939, p. 3.

²⁹⁵The Tulsa Tribune, September, 14, 1939, p. 21.

²⁹⁶Ibid.

Turner Turnbull, in an article, of June 5, 1940, stated that the chapel was finished, but not yet furnished.²⁹⁷ The author also said that, "Whether or not the Chapel is completed this year or sometime in the future depends upon the generosity of those who are capable of giving, and are interested in those things for which the Chapel stands."²⁹⁸ Although there were hundreds of people who gave gifts with the \$44,500 by one anonymous person, still the building was accredited to the endeavors of B.D. Weeks. "It was his initiative and courage that kept the work in progress."²⁹⁹

In the school year 1940 and 1941 everything at the college seemed to proceed along in a steady pace. Religious Emphasis Services were conducted by Dr. Weeks; a new file was being made of all the alumni by Dean Dolan; the chapel choir was to sing for the Northern Baptist Convention, and work on the chapel was being rushed to make ready for dedication day, May 31; in all aspects of the school, events were going along as normal.

Two events dotted the importance of the year: One, was the completion of the chapel. The towering steeple that had been given in 1940 by the Alumni was one of the important items about the chapel.³⁰⁰ The building finally cost \$75,000 above the work that was donated. Outstanding

²⁹⁷The Bacone Indian, June 5, 1940, p. 2.

²⁹⁸Ibid, p. 2.

²⁹⁹Ibid, p. 2.

³⁰⁰Ibid, p. 2.

features of the chapel that added to it historically were the three stained glass windows. The art glass circular window over the baptistry is of unique origin. Mrs. Roberta Campbell Lawson, granddaughter of Chief Journeycake, donated the window in memory of her grandparents.³⁰¹ "The center design is an Indian motif taken from the tobacco pouch which Delaware Indians gave to William Penn, and which is in Mrs. Lawsons collection."³⁰² It was designed by Woodrow Crumbo, a Pottawatomie. The most prominent of symbols found in the window is the thunderbird, which is a symbol of goodwill and peace among many Indian tribes.³⁰³ Woodrow Crumbo was head of the art department at Bacone. The center window on the south side of the nave is that of Principal Chief, John Ross. He was famous in Cherokee history as one who was able to unite his tribe. The middle window on the North side is dedicated to and contains a figure of Roger Williams who was supposed to be the first white man to preach to the Indians in America. One window is dedicated to Austin Worcester (1819-1884), minister soldier, Christian statesman and Principal Chief of the Creek Nation during the years 1867-1875 and 1879-1883. William Penn (1644-1718) is depicted on one of the windows. He was a Quaker leader and steadfast friend of the Indians as well as the builder of a commonwealth. He said, "Men must be governed by God or they will be ruled

³⁰¹Tulsa Tribune, June 23, 1940, p. 3.

³⁰²Ibid, June 23, 1940.

³⁰³Typed Notes, Bacone File, Closed Book Section, Bacone Library.

by tyrants." John Eliot (1604-1690) was an apostle to the Indians of New England and translator of the Bible into the Algonquin tongue, and has a window in the Chapel dedicated to him.

The pulpit is the gift of the Vermont State Baptist Convention. The top was made from a walnut leaf, 150 years old, which belonged to William Carey. Reverend Mr. Carey was a Baptist missionary from England to India, and the first modern Baptist missionary. It was given to Bacone from the Baptist Foreign Missionary Society of England, and was sent to Bacone from Rangoon, Burma.³⁰⁴ The lectern came to Bacone as a gift of Mrs. Eleanor Roosevelt, wife of President Franklin D. Roosevelt. It had been made by hand in the Val Kell furniture factory at Hyde Park, New York.³⁰⁵ The baptistry was furnished by the Spring Seminole Baptist Church at Sasakwa, Oklahoma, in memory of Governor John F. Brown of the Seminole Nation.³⁰⁶ The new baptistry made it possible for candidates to be baptized inside instead of outside in the old brick baptistry which still stands to the south of the Museum. In the basement of the chapel was a small prayer room and a music room. The tiny chapel was paneled in cherry. Three stained glass windows in the small chapel were gifts of the Bacone faculty.³⁰⁷ The windows portray music, art and religion.

³⁰⁴ Typed Notes, Bacone File, Closed Book Section, Bacone Library.

³⁰⁵ Ibid.

³⁰⁶ Ibid.

³⁰⁷ Ibid.

The music window is a memorial to Mrs. Lawson, who was a musician, and it depicts an Indian flute player. The art window, showing an Indian painting on an animal skin, is a memorial to Mrs. Julia Given Hunt, a Kiowa and first interpreter for the missionaries among the Kiowas. The third window, a reproduction of a famous painting (of Hoffman's Christ In Gethesemane) is a memorial to the Reverend Cyrus Kingsbury who was with the Choctaws when they came over the trail of tears, and who was for half a century a missionary among them. The window was presented by Mr. Ella Kingsbury Whitmore. Richard West was to have painted a mural of the Trail of Tears for the little Chapel, but it was not finished and hung until later. The music room was paneled in sycamore. The arch stones above the doors in the front of the chapel came from old Fort Harrison at Helena, Montana, which was destroyed by an earthquake. "The wrought iron hinges and door handles were made by Daniel Boone, fifth lineal descendent of the original Daniel Boone, at his shop in North Carolina, fifty miles from the railroad. Boone also made the hardware for the National Cathedral in Washington, and for buildings on the Yale University Campus.³⁰⁸

Engraved on the stones on the four corners of the building are the following inscriptions.

Northeast Corner:

"He hath shewed thee, o man, what is good; and what doth the lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8

Southeast Corner:

"A Christian school planted in the midst of a people becomes one of the most powerful agencies in the work of civilization." A. C. Bacon

Northwest Corner:

"We have been broken up and moved six times; we have been despoiled of our property. We thought when we moved across the Missouri River, and had paid for our homes in Kansas we were safe, but in a few years the white man wanted our country. We had good farms, built comfortable houses and big barns. We had schools for our children and churches where we listened to the same gospel the white man listens to. The white man came into our country from Missouri, and drove our cattle and horses away and if our own people followed them they were killed. We try to forget that the white man brought us the blessed gospel of Christ the Christians hope. This more than pays for all we have suffered."

Charles Journeycake
Chief of the Delawares

Southwest Corner:

"The vitality of our race still persists. We have not lived for naught. We are the original discoverers of this continent. And the conquerors of it from the animal kingdom, and on it first taught the arts of peace and war, and first planted the institution of virtue, truth and liberty. The European nations found us here and were made aware that it was possible for men to exist and subsist here. We have given to the European people on this continent our thought forces--the best blood of our ancestors having been intermingled with their nation history. We have led the vanguard of civilization in conflicts with them for tribal existence from ocean to ocean. The race that has rendered this service to other nations of mankind cannot perish utterly."

Pleasant Porter
Chief of the Creeks

All of the history of the chapel seemed to be a culmination of the works of Dr. Weeks. As the building was finished so was President Weeks. The second important event of the year was the resignation of Dr. Weeks from

the office of President of Bacone College. After twenty-four years, ill health forced the president to give up his work. He had brought the school through perilous times. Most of the buildings that now comprise the campus of Bacone, were built by B. D. Weeks. No such building program had been carried on before and has not been equaled since. He had raised funds, administered them in various ways. Many battles were fought in and over the control of the school, but Dr. Weeks was to be successful in all of these. He had obtained money for tuition of Indians and even at times helped them go on to other schools to finish their education. From conversations with people who knew him, Dr. Weeks was a parent, friend, teacher or whatever anyone needed. Many difficulties were encountered by Weeks that people knew nothing about. One thing can be said about the Weeks administration, it was the longest and most controversial administration of any that had preceded it and of any that has followed to the year 1967. The school had developed into a strong Junior College. The name of the school as a reputable institution had been established. It had been a golden era for Bacone.

CHAPTER XI

The resignation of B. D. Weeks as president of Bacone College was beclouded by controversy, doubt and rumor which have not been completely erased from his memory or the history of the college. After Weeks had left his campus home for New Mexico following his resignation, the American Baptist Home Mission Society, was faced with questions from the faculty as well as the Muskogee community. The society felt it necessary to make some kind of statement to the faculty. No statement had been made to the news media at that time.

Speaking for the society, Charles S. Detweiler, asked the faculty's cooperation in avoiding unfavorable publicity. He noted that the initial reason for the society's investigation into the financial administration of Dr. Weeks had been a continual drop in income from American Indian sources. The society consulted with the office of Indian Affairs in Washington, which reported no measurable drop in funds for Indian students at Bacone. Checks were then traced from the office of Indian Affairs in Muskogee, the regional office, to the Bacone ledgers. "The number of checks cashed, but unrecorded in the Bacone financial records, caused the society, "so Detweiler stated to the faculty, "to have a lack of confidence in the administration of Dr. Weeks."³⁰⁹ Although the society, through the Detweiler statement, had made some attempt to clarify their position in the

³⁰⁹Weeks' Statement, Indian University file, Bacone College Library.

Weeks' case, questions regarding--as well as personal loyalties for--the accused still persisted among the faculty. To put a final end to the insinuations prevalent among the faculty, Winthrop W. Dolan, who had been academic dean of Bacone since 1931, made a stronger statement to the faculty in September, 1941.

When addressing the faculty, Dean Dolan noted that he was aware that some faculty members had been approached in an attempt to enlist their support for Dr. Weeks and his administration. He firmly stated that Weeks had not fulfilled his obligations to build unity following his resignation. To the contrary, Dean Dolan pointed out: "He has not been helpful, and has even written to the faculty members and outside friends, asking them to be loyal to him rather than to Bacone."³¹⁰

Feeling somewhat justified by what seemed to be Weeks' subversive activity, Dolan revealed more precisely to the faculty the procedure used by the former president for making unauthorized reallocation of funds. He stated frankly that Weeks was unable to account for large sums of money.

A climactic moment in Dolan's statement to the faculty came when he broadly hinted that Weeks' action had been caused by some severe mental disorder or disease which "impaired his judgement to an extent which may explain most of his actions."³¹¹

³¹⁰Statement read by Dean Dolan, Bacone File, Closed Book Section, Bacone College Library.

³¹¹Ibid.

Dolan called upon the faculty to be sympathetic to Weeks' mental state and loyal to Bacone. He warned that if some faculty members found loyalty to other than the college more inviting, they should see him immediately.

Dolan then embarked on a eleven-point plan to recoup some of Bacone's losses in the denomination and in the community of Muskogee. Primary in this plan was the organization of committees, the urging of independent and constructive action in the faculty's organization of school program during the time of crisis caused by the president's resignation and urging that faculty members maintain good standing in the community by joining clubs and paying bills.

Even with the accusations and rumors, Weeks was revered as the major innovative builder and sustainer of Bacone College by alumni, faculty and numerous friends. President Weeks moved his family to Taos, New Mexico and there he lived until he died on October 4, 1950.

He was buried in the cemetery on the Bacone Campus. A great void needed to be filled by the board. Bacone was changing; more and more students were coming from out of state. It was not a community school. Many transitions were going to have to be made under a new president. Enrollment had been declining since the mobilization of the 180th National Guard Infantry on September 16, 1940.³¹² Ninety-seven were in the Junior College in 1939-40, while the next year found only sixty-five in the college.

³¹²The Bacone Indian, May 21, 1942, p. 1.

Football had been dropped after 1938 because it had been too costly. The rest of the sports were continued even though they were hampered by a lack of a gymnasium.

Dean Dolan served till he was granted a leave of absence in May, 1942, to complete his doctoral studies.³¹³ Marc Jack Smith took over as Dean of the college and served till a new president was appointed. It had been customary for the president to handle the chapel services as well as the church services. Since neither Dolan or Smith were ordained ministers, it was necessary to find someone to fill that part of Dr. Weeks' job. Arthur Slaiken filled the pulpit of the church during the years 1941 and 1942 and had charge of all religious services. He was new to the faculty and was also to teach Bible classes as well as his other duties. The next year, Slaiken's post was filled by Mrs. Benjamin until a new president could be appointed. Dr. Detweiler, of the Home Missions Society, was a very frequent visitor to the campus because he was supervising the school until a president could be appointed.³¹⁴

In March, 1943, the announcement was made that, effective May 2, Reverend Earl Louis Riley, pastor of the Cochran Avenue Baptist Church in Los Angeles would be the new president.³¹⁵ A graduate of Bacone College, he had entered Bacone in 1933 as a freshman in the Junior College Division,

³¹³The Bacone Indian, October 9, 1941, p. 3.

³¹⁴Ibid, September 28, 1942, p. 1.

³¹⁵The Bacone Indian Papoose, July, 1943, p. 3.

and had graduated with the class of 1935.³¹⁶ From Bacone, Riley went to the University of Redlands where he received his A.B. Degree. Eastern Baptist Theological Seminary, at Philadelphia, Pennsylvania, conferred the B.D. Degree upon him when his work was finished there. He also obtained an M. A. Degree from the University of Pennsylvania.³¹⁷ Another precedent that was set by Riley was that he was the first Indian ever to take the helm of the school. He was a native of Oklahoma and of Creek Indian ancestry. An interesting highlight about his life was that he was not supposed to live very long. When Riley was but seventeen, the doctors told his family that he could not live to full maturity. While a student at Bacone, he took constant and consistent exercising. By this means he rebuilt his body to the place that the University of Redlands granted him a scholarship to play football.³¹⁸

The work of the new president was threefold. He had to serve as pastor to the students and faculty during the school year. Secondly, he was the administrative head of Bacone College, which included all grades through the sophomore year of college. Last, the president served as Superintendent of Murrow Indian Orphans' Home. President Riley was not new to the campus, and he was returning to the presidents' manse for the second time. On July 25, 1939, President Weeks had united Earl Riley and his

³¹⁶The Bacone Indian, November 22, 1933, p. 2.

³¹⁷The Bacone Indian Papoose, July, 1943, p. 3.

³¹⁸The Bacone Indian, September 29, 1937, p. 3.

sweetheart, Mildred Kempner, in marriage. The marriage took place in the presidents' home which he was later to occupy.

Two months after his inauguration, Riley sent greetings to all former students, alumni, and friends of Bacone College. His story of becoming president is told in the following excerpts.³¹⁹

"The trees have dropped their leaves many times since I came to the campus of Bacone College as a student. I was thrilled at the sight of the school, and at the wonderful opportunity that was mine to attend here. The days spent at Bacone were the most impressive of my life. There was born in my heart a never-fading desire to serve my people--the Indians--in whatever way the Lord should lead me. Through my university days this desire became a burning passion: --I must serve my own people. I attended a Seminary to prepare myself for my life's work, not knowing where or what it might be.

When the call came for me to be President of Bacone College, I had two reactions: First, I was too humbled to speak. Then I said, "Who am I' that I should serve in that capacity? Secondly, I felt that the Lord had definitely opened the door for me to begin my life's work. I am still humbled and overwhelmed at the responsibility that is mine. But I have a very simple faith in my Lord and feel that He shall give me wisdom to make decisions, courage to face the task, and strength to carry on. Without His promise, 'Lo, I am with you always,' I could never attempt this great, challenging, Christian Work

. We are adopting the policy that the Founder of Bacone College pursued when he began the school. We are going to accept, as students, those Indian boys and girls whom we feel are deserving and worthy of Christian training. Naturally, most of them will be given jobs to help them work their way through school, but there is always some money needed"

The war was well underway as the Reverend Mr. Riley took the reins of the college. High school and college classes were affected the most.

³¹⁹The Bacone Indian Papoose, July, 1943, p. 4.

In the school year of 1943-44, there were just twenty-three students in the college, while there were only seventy-five in high school. 140 elementary students added to the above figures made the enrollment for the year 202. Football was dropped earlier, and in 1943, basketball was also dropped.³²⁰ Sacajawea Hall was badly in need of repair and had not been used the preceding winter. McCoy Hall had been given to the girls and just a few young boys roomed on the first floor of Sacajawea.³²¹

Bacone had been serving as a center for the Institute of Linguistics. The institute was sponsored by the Wycliff Bible Translators. The institute trained missionaries to reduce primitive languages to writings. Courses in the Linguistic Institute were accredited by Bacone to the extent of ten semester hours for first and second year students qualifying for college standing.

Miss Alice Brown was appointed Dean of women; she had completed twenty-five years with the college. Her new duties were to assist the gir's matrons and dealing with the problems of girl students. Also, there was appointed a dean of men. The position was filled by Marc Jack Smith who was then also serving as dean of the college.³²² The war took its toll in more ways than just reducing the number of students. There was a memorial service for Lt. Walter Bradley in the Chapel January 14, 1944.

³²⁰The Bacone Indian, Nov. 28, 1944, p. 3.

³²¹Bacone College Bulletin, 1943-1944, p. 35.

³²²The Bacone Indian, January 22, 1944, p. 1.

He had graduated from Bacone in 1939 and entered the air force. He was a veteran flier and holder of the American Air Medal and four Oak Leaf Clusters.³²³ In March, two rooms in Samuel Richards Hall were vacated to make offices for President Riley.³²⁴

There were only twelve graduates from the Junior College division in 1944. In the November 1944, issue, The Bacone Indian states that there were six gold stars added to the list because of summer months' combat.³²⁵ There was some recognition for those who were fortunate to live through the war. On January 3, 1945, President Roosevelt, at the White House, formally presented Lt. Jack C. Montgomery the Congressional Medal of Honor. Jack Montgomery graduated from Bacone in 1938.³²⁶

Fifteen graduated from high school that year. Dr. Weldon Wilson, pastor of the North Shore Baptist Church of Chicago gave the commencement address.³²⁷

The fall of 1945 brought some new innovations to the campus. Football was started again, for the first time since 1939. The faculty and staff changed too. Ralph E. Campbell became the dean, taking the place of Marc Jack Smith who resigned. Tracy Manley, a returned missionary

³²³Op. Cit.

³²⁴Ibid, March 20, 1944, p. 1.

³²⁵Ibid, November 3, 1944, p. 1.

³²⁶Ibid, February 14, 1945, p. 1.

³²⁷Ibid, June 1, 1945, p. 1.

from India filled the position of principal of the high school. A former student and teacher at Bacone returned to become the head of the Christian Education Department.³²⁸ There were eleven college graduates in 1946. The school year closed with commencement exercises, however, there was an effort on the part of President Riley to look toward the future with the upper grades in mind. The elementary school was dropped, and the students from Murrow Indian Orphans Home were sent into Muskogee to the public schools. However, a special tutor was hired by the Home to help those children who could not speak English.³²⁹ President Riley was carrying a tremendous burden on his shoulders. He was trying to administer the work of the college and Murrow Home and at the same time, raise money. He had been traveling a lot to keep up. During the first semester of the school year 1946-1947, the strain must have become too great for President Earl Riley. In January of 1947, he submitted his resignation to be effective January 24th. His reasons for resigning are given in the following statement.³³⁰

"The work here has been most strenuous and trying. It is a great responsibility for anyone person to carry. Nevertheless, I can honestly say that I have done my best. I have given three and one-half of the best years of my life to do this work, even at the sacrifice of my health and the welfare of my family."

³²⁸The Bacone Indian, June 1, 1945, p. 1.

³²⁹Ibid, December 13, 1946, p. 2.

³³⁰Ibid, January 10, 1947, p. 1.

Dr. Charles S. Detweiler, secretary of Latin American work for twenty-five years with the American Baptist Home Missions Society, arrived on the Bacone Campus January 9th assume the duties as temporary president.³³¹

Dr. Detweiler was no stranger to the Indian hilltop. He had visited the campus many times and had spoken in the Chapel services often. He brought a wealth of background and knowledge with him to the campus. After serving twenty-five active years with the convention, he was aware of the opportunities and problems of Bacone College. In an interview with Detweiler, the writer expressed the acting presidents' words, "It is a small college, but there are those who love it. I have discovered that alumni and teachers have an intense love for Bacone College; therefore, sure of their support, I undertake my new task as I near the close of my active career."³³² Detweiler moved into an apartment in Isaac McCoy Hall, in order to make room for Moroney and his family to move into the Lewis home. Moroney was the pastor of the church while Detweiler was president. The fine arts section of the school had been temporarily dropped. In 1947, it was revived by the employment of Edward Crum as director of music and Walter Richard West as head of the art department. West had graduated from Bacone in 1938 and finished his baccalaureate work at

³³¹Op. Cit.

³³²Ibid.

Oklahoma University in 1941. West spent four years in the United States Navy, and then returned to Bacone to teach that subject of which he is so adept, art. He is still head of the art department in 1967. Dr Detweiler had always had a devout interest in the farm at Bacone. In 1942, he had visited the campus to inspect a new milk barn. As acting president, he was instrumental in having a new farm house built for the schools' farm manager and family.³³³ Bacone had an ideal location for farming. In 1947, Eules Calicoate was the farm manager. He asked the college to can some of the surplus fresh vegetables and fruits.³³⁴ The college and Murrow Home took thirty acres of land and the rest was classified as farm land. There was thirty acres designated for corn, twenty-five for oats, five acres for fruits and 160 acres for pasture. On the range or pasture land, Calicoate was keeping forty-eight head of cattle. Fourteen of these were milk producers. Added to the cattle, the farm contained about twenty-five head of hogs.³³⁵ Besides these, Roy Spinks, the school engineer, cared for fourteen hives of bees.³³⁶ The school students desiring work often found it by working on the farm.

1947 saw new students in school and a different kind of student as well. Veterans returning from the war comprised about 32 percent of the

³³³Op. Cit.

³³⁴Ibid.

³³⁵Ibid.

³³⁶Ibid.

student body of 152 in Junior College.³³⁷ Dr. Detweiler served the college well and was ready to retire when the announcement was made that Reverend Francis Thompson would become the new president on July 1, 1948. Besides raising money, and leading the school as president, Detweiler saw the completion of three new facilities on campus. The infirmary and laundry buildings were obtained from the Veterans Educational Facilities program.³³⁸ Bacone had always longed for a gymnasium, but it seemed to evade them until one was converted from Army Officers Quarters. Detweiler was able to purchase the Service Club building from the War Assets program. The building was brought to the Bacone Campus from Camp Gruber, Oklahoma. The building was gutted and then brick veneered. Final cost to the school was about \$45,000. The new gym was not dedicated until the new president arrived on campus.³³⁹ Another asset that Dr. Detweiler brought about was the new boiler unit for Murrow Homes.³⁴⁰ He served well as acting president and it was fitting for him to see twenty-three graduates at commencement exercises.

³³⁷Op. Cit.

³³⁸Ibid, Nov, 21, 1947, p. 2.

³³⁹Ibid, Jan. 16, 1948, p. 1.

³⁴⁰Ibid, Dec. 17, 1947, p. 1.

CHAPTER XII

Reverend Francis Willard Thompson had received his appointment to the office of president January 20, 1948. His official duties began July 1 of the same year. Phoenix, Arizona was the place of his birth on November 26, 1909. He too, was of Indian descent, being one-sixteenth Sioux. The son of a Methodist minister, he received his Christian training early.

He was educated at the University of Redlands, California. There he received his A. B. Degree in 1935. After graduation, he accepted the duties of librarian and boxing coach at Bacone College. Desiring to further his education, he left Bacone in 1937 and attended Andover Newton Theological Seminary where he graduated receiving his divinity degree. While a student in the seminary, Thompson was sent to Cranston, Rhode Island, a suburb of Providence, to the Phillips Memorial Church to do his summer intern work. The church liked Thompson so well that they broke all precedents and asked him to stay on as full-time minister. His work with the church was outstanding. He stayed there for ten years, and during that tenure, the congregation's membership more than tripled, and a building program of over \$400,000 was begun. Over one-half of the structure had been completed and was debt free when Thompson left.³⁴¹ It is assumed that his credentials were so good that the Board felt that he was the man

³⁴¹This biography is taken from pictures and stories of President Thompson's inauguration letter found in Bacone File, Closed Book Section, Bacone Library.

to guide the destiny of Bacone College. Excerpts from a letter addressed, "Dear friend of Bacone College," from the American Baptist Home Missions Society praise him highly, and the following are some of those praises.³⁴²

" Mr. Thompson has unusual gifts for the tasks and genuine consecration."

" His travels among the Indians and the churches have won many friends for Bacone."

" His church had to be opened twice each Sunday morning to accommodate the congregations "

These are fine thoughts and gestures, but Thompson was not going to another church. Bacone's duties were quite different. The tenth president ushered in the sixty-ninth year of the college with seven new instructors. Reverend Robert Ferree, a graduate of the University of Redlands, became the director of Christian Education and organist for the chapel. A new coach, Alph Stanphill, a family team, Mr. and Mrs. Leo D. Harman, Miss Lela Wright and Miss Grace Berry composed the list of new faculty members, together with Reverend Minter Uzzel.³⁴³ Financing was never an easy thing in the past so President Thompson found that that was a big item in being the head man. On numerous occasions, the students contributed voluntary work to save the school money. The Bacone Indian says that the students saved the school \$150.00 by digging a ditch for sewer lines from the new gymnasium.³⁴⁴

³⁴²Letter from American Baptist Home Missions Society, sent to friends of the College. Bacone File, Closed Book Section, Bacone College Library.

³⁴³The Bacone Indian, September 24, 1948, p. 1.

³⁴⁴Ibid, November 19, 1948, p. 1.

The second semester of 1948-49, brought an addition of twenty new students. Several new courses were added to the college division to give the students more advanced work in certain fields.³⁴⁵ A new arrival sparked the campus in the spring of 1949. Bacone was the recipient of a new bus, a gift of the citizens of Muskogee.³⁴⁶ The old bus had traveled more than 165 thousand miles, carrying teams and the Singing Redmen to various places in the United States and was now retired. Patrick J. Hurley was still helping the school and was devoted to it. By a generous donation of money, the Singing Redmen were able to make their spring in 1949.³⁴⁷ That spring volunteers painted the farm buildings to save some money for the college; Richard West won the grand art award at Philbrook Art Center, with a painting entitled, "Dance of the Soldier Societies;" and twenty-four names appeared on the graduation list of the Junior College.³⁴⁸ An alumni memorial organ was also dedicated before school was dismissed for the summer. The original cost of the organ was \$3,300.00 and of that amount, all but \$700.00 had been contributed.³⁴⁹

In the fall of 1949, which was the seventieth year of Bacone, a new record was set for enrollment in the Junior College. Freshman enrollment reached one-hundred and with the forty sophomores, the enrollment stood

³⁴⁵ Op. Cit.

³⁴⁶ Ibid.

³⁴⁷ Ibid.

³⁴⁸ Ibid.

³⁴⁹ Ibid.

at 140. The college added a new course in chemistry which made it possible for a study of any life sciences.

It was announced in January of 1950 that Bacone was to receive a large bequest from the Fred E. Turner estate. What this amount was, was not definitely stated, but from the evidence it was not small.³⁵⁰

Mrs. Alice Spinks was added to the art department the second semester of 1949-50 to teach weaving and beading.³⁵¹ By the addition of Mrs. Spinks, the art department could offer a more varied program. As fads come to all areas, so they also did to Bacone College. It was noted on the Bacone campus that many of the boys lost their long hair, or in other words, the burr haircuts had taken the male population by a storm. The paper stated, ". . . all you can see on the present campus scene at Bacone is burr haircuts. . . ." ³⁵²

W. Richard West, the art director of Bacone, won the outstanding award in the Oklahoma artists exhibit held at Philbrook. West won with a painting entitled, "The Wedding of Art and Science."³⁵³ President Thompson revived the 3000 club that President Riley had started. The club consisted of people who were vitally interested in Bacone. If 3,000 people would give \$10.00 per year, most of the current expense and other

³⁵⁰Op. Cit.

³⁵¹Ibid, February, 1950, p. 3.

³⁵²Ibid.

³⁵³Echoes From Bacone, April 15, 1950, pp. 1-2.

financial obligations would be met.³⁵⁴

Financial problems were enormous, and were a burden to President Thompson as well as the presidents of the past. The board of advisors deemed it necessary to re-evaluate the school in the light of the environmental circumstances. The re-evaluation was to prepare Bacone for the financial crisis that was ahead. Soon the G. I. students would be graduated, and the income from that group would drop. Another problem that would then exist would be that the Indian money was not sufficient enough to carry on financially. Thirdly, there was a problem of the distance of the school from most of the churches of the Northern Baptist Convention. Therefore, they were unable to see or realize the needs of Bacone College. As partial answer to the preceding problems the following moves were recommended:³⁵⁵ First, that Bacone be incorporated locally. This was not to remove it from the control of the American Baptist Home Missions Society, but rather provided a means of local participation. Therefore, also the funds could be handled locally. In second place, the board recommended that Bacone cooperate with all the denominations willing to aid in this unique program. "Bacone had always been interdenominational de facto; it needs de jure recognition only," said the board.³⁵⁶ The third proposal made by the advisory board was that in keeping with current trends,

³⁵⁴Op. Cit

³⁵⁵The Bacone Indian, March 31, 1950, p. 1.

³⁵⁶Ibid.

Bacone allow a small select group of Caucasian students to attend. It was the feeling that Indians needed to be integrated into the Caucasian society. It would be a cooperative relationship. The board of managers felt strongly about the first two being carried out, but the third point was to be brought about slowly and would not be done right away. While the third point was turned down in March, the next fall the Home Missions Society allowed ten percent of the student body to be made up of students other than Indians.³⁵⁷

Bacone began its seventy-first year in the fall of 1950. A two day workshop was led by the new dean, Roger Waxford. The year was described as the "Year of Bacone's Destiny" by President Thompson. The early enrollment for college had gone beyond 160, with forty-five tribes from twenty-five different states represented.³⁵⁸ A bulletin in the September issue of the school paper stated: "Dr. Benjamin D. Weeks, former president of Bacone, will be buried from the Bacone Memorial Chapel, Saturday afternoon, October 7."³⁵⁹ Dr. Weeks was given high honors before approximately 400 persons in the memorial chapel. He was laid to rest north of the chapel in the cemetery with Almon C. Bacone, the founder of the college. If one looked around from the grave site, almost every building on the campus had been constructed under Dr. Weeks' administration.

³⁵⁷Op. Cit.

³⁵⁸Ibid, Sept. 29, 1950, p. 1.

³⁵⁹Ibid, Sept. 29, 1950, p. 1.

Other events stirred the campus in the fall of 1950. First there was the filming of "Jim Thorpe-All-American" on campus by Warner Brothers studio. The film crew was on hand at the start of school and there was plenty of excitement. With half of the faculty being new, and celebrities of the movie world on campus for fifteen days, the school almost started in chaos. Michael Curtiz was the director of the film which portrayed the life of Jim Thorpe. Burt Lancaster played the lead role as Jim Thorpe, and Miss Phyllis Thaxter was the feminine lead. Many of the students were used for film extras as well as the faculty being used in full academic regalia for graduation scenes. At the end of the filming, Curtiz was made an honorary member of the faculty.³⁶⁰ Marcellus Williams, pastor of the First Indian Baptist Church of Muskogee, was hired on a part time basis to do public relations for the college.³⁶¹ This was to exert a greater effort in obtaining finances from the churches.

Commencement exercises were held for thirty-eight students for the Junior College in 1951.³⁶² It was one of the biggest graduating classes the college had ever had. At the close of the school year, Dean Roger Axford was released from the office of Dean. From a personal interview with a man who knew the situation, it was stated that Axford and the President clashed, and that Axford did not want to go along with the policies.

³⁶⁰The Bacone Indian, Oct. 27, 1950, p. 1.

³⁶¹Ibid, Nov. 30, 1950, p. 2.

³⁶²Ibid, May 31, 1951, p. 1.

A few days before school started, Leo D. Harman was appointed as Dean with only a few days to work out the semester schedule of classes.³⁶³

By the school year 1951-52, the Library had grown to over 12,000 volumes. Also, it had about 2,000 volumes of rare pamphlets and rare American Indian materials. Bacone was a member of the American Association of Junior Colleges, and was accredited by the Oklahoma State Board of Education.³⁶⁴ A special tribute was paid to Herbert L. Campbell, President of the First National Bank of Coffeyville, Kansas on December 7, 1952. Campbell presented the college with a much needed printing press. Another memorial was dedicated at the same time. In the heart of a cedar grove down the walk from the chapel, a new stone fountain was constructed. The native stone drinking fountain was dedicated to Mrs. Susan B. Clinton of Tulsa. She was one of the founders of the Daughters of the American Revolution movement in Oklahoma.³⁶⁵

It was in 1952 that a strange but true story unfolded at Bacone College. Mary West, wife of Richard West the Art Director, was stricken with a brain tumor. The malady threatened to take her from her husband and two sons. There were many anxious moments. Prayers and the skillful hands of the surgeon were all that could be done. The rest was left to the Divine power of God in whom they placed their trust. Mrs. West recovered and

³⁶³Personal Interview with Dean Harman, Oct. 19, 1967.

³⁶⁴Annual Catalog, 1951-52, p. 12.

³⁶⁵The Bacone Indian, December 1952, p. 1.

was able to go back to her family and home. Because of that experience, Dick West locked himself in his art studio and shut the world out. In an effort to express his feelings, Dick West began to paint. One day two friends were admitted to the study. One boy posed for the religious painting, and he repeated the words over and over for the artist, "Thy will be done." When the painting was finished, the artist presented it to the college. That painting hangs in the baptistry of the chapel and has been viewed by thousands of people.

The "Indian Christ in Gethsemane" is a painting depicting the story of devotion to the Father's will. It is an expression of the artist's humility and gratitude to God who heard and answered his prayers. The Indian Christ was recently used in a book illustrating different kinds of art around the world, written and illustrated in Germany.³⁶⁶

A new business manager was named in February, 1953. Roger Getz, who had been serving as instructor of agriculture and farm manager, moved into the new position. Later Getz moved into the Presidents' office. Korean Veterans began their enrollment in 1953. There were twenty-six enrolled in the college at the opening of the school year.³⁶⁷ The farm was changing under the direction of Getz. A beef herd was started from registered stock given by prominent friends of Bacone College.³⁶⁸ This

³⁶⁶Personal Interview with Artist Richard West, August, 1967.

³⁶⁷The Bacone Indian, Sept., 1953, p. 4.

³⁶⁸Ibid, Nov. 30, 1953, p. 3.

also brought about a change in the farm policy. Beef was to replace the various types of multiple farming at the college.

The Home Missions Society sent a representative to the school in 1952 to make a study of its problems and usefulness. Milton Froyd in making his analysis studied the problems of the school from the qualifications required by the North Central Association. The budget revealed that thirty-two percent of the total was used for administration costs, fifty-five percent for instruction, and thirteen percent was absorbed by maintenance of the buildings and grounds. Compared with North Central's median for institutions like Bacone, the figures were almost in direct proportion. The median figures of the Association were thirty percent allowance for administration, fifty percent for instruction, and twenty percent for general maintenance. If the allowance of a plus or minus figure of five percent was applied, Bacone would qualify on all points. Froyd came to the conclusion that Bacone's problems might be due to a number of other factors. First, the cost of student labor without proper supervision was not the best way to conserve expenses. However, in the case of Bacone, it might be justified because of the vast need for student support. Secondly, Bacone was in a way over staffed. In 1951-52, there were eighteen full and part time teachers in fourteen fields of instruction. Most Junior Colleges would have reduced the curriculum and concentrated on basic courses which would have required fewer teachers, who could be paid higher salaries. The third aspect of the report was that there was not a provision made for depreciation of the buildings of the

campus and facilities in the budget. Therefore, when repair and upkeep was needed, the money had to be raised outside the budget.

In his analysis of the school's aims toward Indian students, Froyd compared them with federal government concepts. Bacone had used as one of its objectives the preservation of Indian Culture. The government implied that Indian culture except in art forms, music, and literature could not survive unless it had original social and economic supports. The government's policy had been to integrate the American Indian into the whole community life as a first class citizen in a total American culture. Bacone's policy of segregation would have to be justified as a missionary project of educating the Indians who could not otherwise afford to attend school. Because of this, Froyd assumed the educational aims would have to be sub-standard because Bacone would not attract the Indians who could afford to go elsewhere. However, this assumption did not prove to be true.

As a result of his study, Froyd proposed four options that the college might pursue in the future. One was that it could continue as a mission school run on a mission basis which would mean it would be constantly seeking funds. The second alternative suggested was that the school could be converted into an interdenominational institution and still remain segregated. Next there was a possibility of the organization of a local or regional, non-segregated Junior College. The last proposition was that the school could gradually be eliminated.³⁶⁹ The report was heard,

³⁶⁹Milton C. Froyd, "Report on Bacone College to the American Baptist Home Mission Society," 1952. Presented to Advisory Board, October, 1953. The Bacone Indian, October 8, 1953, p. 4.

but no immediate action was taken. However, the emphasis seemed to center around developing Bacone into a fully accredited Junior College. In 1952-53, the process began with the dropping of the freshman class from the high school department.³⁷⁰

The seventy-fourth year of existence preceded the plans for a Diamond Jubilee year at Bacone. A new staff and faculty was announced in 1953. Dr. E. S. Nunn was added to the Social Science and Vocational Guidance Department. President Thompson said that by this addition, steps could be taken to meet problems before they became acute. At the time there were fifty-three tribes represented on campus from twenty-four states. Each resident from a different area offered new opportunities from the guidance department.³⁷¹

Thompson expressed his gratitude to those who were dedicated and working beyond the required amount. There were three persons working in full time service on the campus without any remuneration. The president made the following plea;³⁷² "Perhaps you know of someone who would be interested in giving a year or more of helpful service to this unique institution." Housing in 1953 had reached the crisis point. Six boys had to sleep on the floor for a week until space could be found for them. The thought of obtaining more space was foremost in the minds of all concerned.

³⁷⁰Annual Catalog, 1953-54, p. 7.

³⁷¹Echoes of Bacone College, Nov., 1953, p. 1.

³⁷²Ibid, Nov., 1953, p. 2.

A way was proposed to gain more room and at the same time expand facilities. In order to gain space at a minimum cost, the board had been considering moving the Murrow children into new homes. The philosophy of institutional care in large institutions was changing. The Home Cottage Plan, which had come into being, was considered to be the most modern way of taking care of children. President Thompson stated, "By converting our Murrow Home into the Cottage Plan, we can give these little waifs who have been left on the doorsteps of our conscience a Real Home and thereby release the large structures for Bacone dormitory space."³⁷³ Already one cottage had been given, and there were more needed. In a statement from the president his goal for the year of 1953-1954 was \$80,000.00. The previous year \$74,000.00 was raised from 905 contributors.³⁷⁴

The school year 1954 and 1955 brought the celebration of the Diamond Jubilee. An effort to raise \$250,000 dollars was made in behalf of the college. From the enrollment of September, 1954, on, the percentage of non-Indian students increased. The autumn of 1955 opened without a sophomore high school class. Another step had been taken in the phasing out of the high school. President Thompson, early in the year, tendered his resignation. The strain had been tremendous and his health began to fail. He accepted the pastorate of the First Baptist Church of

³⁷³Echoes of Bacone College, November 1953, p. 2.

³⁷⁴Ibid, November 1953, p. 4.

Arlington, Massachusetts.³⁷⁵ Dr. Thompson had done a splendid job in bringing organization to the campus. Like the rest of the presidents, he had to spend much time traveling, recruiting and procuring finances. He brought the school a step closer to being a fully accredited Junior College. Many of the projects that he started were finished shortly after he left as president of the school. Appointed to serve in the interim period was Roger William Getz who was the Business Manager of the College. Another president had played a significant part in the history of Bacone College.

³⁷⁵The Bacone Warrior Yearbook, 1956, Dedication page.

CHAPTER XIII

The eleventh president of Bacone was Roger William Getz. He was born in Springfield, Ohio, October 17, 1914, son of Mr. and Mrs. August W. Getz. President Getz received his early education in the rural schools of Clark County, Ohio. Ohio State University granted him the Bachelor of Science Degree in 1937. He did graduate work at Ohio State and attended the Biblical Seminary in New York and Hartford School of Missions. Later he attended College Business Management Institute at the University of Kentucky and special studies at the United States Department of Agriculture in Washington, D. C. and Florida. From 1937 until 1946, he was engaged in purebred livestock farming in Ohio. The American Baptist Foreign Mission Society appointed him to the Burma field in 1946. Because of political unrest and insecurity of missionaries, he and his family returned to the United States.

In August of 1951, Mr. Getz became an instructor at Bacone College. His new duties were twofold. One, he was to be instructor in agriculture; and two, he was to be the farm manager. A vacancy in administration occurred in 1953, and Roger Getz became Business Manager of the college and Murrow Indian Children's Home. Two years later, in 1955, he filled the post as administrator. January of the following year was the date when Roger W. Getz was appointed President of Bacone College and

Superintendent of the Murrow Home.

Since the early resignation in the fall of 1955, of President Thompson, Getz had been serving as interim president. The announcement of his presidency was made by telegram to Leo D. Harman, Dean, and released by him at a special assembly.³⁷⁶ The contents of that telegram, signed by Dr. Edwin T. Dahlberg, Chairman, Bacone Advisory Board and Dr. Theron Chastain, Executive Secretary, American Baptist Home Mission Society, was as follows:³⁷⁷

"The American Baptist Home Missions Societies in New York today elected Mr. Roger Getz as President of Bacone College."

The next month after his appointment, President Getz announced the letting of contracts for the construction of three cottages for Murrow Indian Home. In the news release it was stated that the \$150,000 needed for the project was raised by Dr. Gordon Palmer, a radio minister in California.³⁷⁸ The new cottages were to be begun immediately and finished before the 1956-57 school term. The new cottages were built at the west entrance of the campus in a new complex. Each of the cottages were ranch type homes, designed to accommodate from fourteen to sixteen children plus the house parents. This idea permitted each group to live in a large family atmosphere. When these were completed, it would make possible

³⁷⁶The Bacone Indian, January 20, 1956, p. 1.

³⁷⁷Ibid, January 20, 1956, p. 1.

³⁷⁸Ibid, February 3, 1956, p. 1.

the renovation of the old dorms for college use.

President Getz worked zealously toward the goals that had been started under President Thompson, and also toward some of his own. The last high school class was graduated in 1957, and from that date on Bacone has been exclusively a Junior College. Beside the building of the Murrow Cottages, a new program was started to build new faculty housing. As a result of the Diamond Jubilee Fund, Delmar House was dedicated October 2, 1956. The original story of the faculty house that is now the Dean's residence is told as follows. The idea of a faculty residence for the campus, to be known as the Delmar House, was first suggested by Mrs. J. H. Roblee of the Delmar Baptist Church, St. Louis, Missouri. With the suggestion, Mrs. Roblee promised a generous gift, and hoped that the residence be dedicated to the memory of the five year old son of Mr. and Mrs. Joseph T. Mahaney, members of the Delmar Church. Mahaney was the Vice President of the Missouri-Kansas-Texas Railroad, and had been a friend of Bacone for many years. He had also served as a member of the Advisory Committee of the college. It was the generous gifts of these people and others from the Delmar Church that made the \$26,000 plus residence possible.³⁷⁹

Bacone began an expansion program to increase its facilities and enrollment in the spring of 1957. Walter Starr and Poloke Bosen, the two vacated dorms, were converted into living quarters for new students. It

³⁷⁹Dedication Bulletin, Delmar House, October 2, 1956.

was planned for the summer to spend \$60,000 to \$70,000 in improvement projects. In the total, was to be two new faculty houses and an equipment garage, besides the new buildings and the surfacing of the campus roads. Expansion was not only to be material, but in the addition of courses as well. French, speech and dramatics were to be added to the class schedule. In a conversation with President Getz, the newspaper said that many misconceptions about the school existed.³⁸⁰ A future plan revealed and adopted by the advisory board called for a development program that included, eventually, six new faculty houses, a Student Union building and improved parking facilities. The misconceptions, or most common erroneous beliefs were listed thusly: "One, that the school accepts only Indian students; two, that the school is not fully accredited; and three, that it is a government school."³⁸¹ President Getz went on to say, "We admit non-Indians and our expanding facilities will allow us to meet the educational needs of more of these students next year."³⁸² There were 180 students at the time, and plans were made to increase the enrollment to 250 by 1959. By the statements of the President, there was no doubt but that Bacone's doors were open to all that desired to attend. The renovation of the two dorms, Walter Starr and Poloke Bosen, cost \$43,000, but it gave much needed dorm space to the school.³⁸³ There were other changes made

³⁸⁰ Muskogee Daily Phoenix, April 21, 1957, Section III, p. 7.

³⁸¹ Ibid.

³⁸² Ibid., April 21, 1957, Section III, p. 7.

³⁸³ "Self Study." Bacone College, 1964, p. 45.

in the school in 1957 which may have been for the best at the time. The Bacone football team had been doing exceptionally well, in fact they had even won the Junior College Rose Bowl but the sport was dropped after the 1957 season. Because of the curtailment of major sports, Kenneth Briggs, the athletic director, resigned in 1958. In resigning, Briggs said he was doing so because of the curtailment of the varsity athletic program in track and field and the necessity of the abandonment of the school's football program.³⁸⁴ In an effort to build better school facilities with limited money, possibly, the board and school administration felt that the athletic budget could be cut to provide funds needed elsewhere. Building and physical growth of the campus proceeded. In 1958, two faculty dwellings were completed at a cost of \$47,627.00. The next year two more dwellings were finished at a cost of \$44,550.03. A \$10,000.00 all purpose garage for maintenance was added in 1959. In 1960, a sanitary sewer system was put in at the cost of \$41,358.44 plus two faculty apartment units for three apartments at a cost of \$43,891.19.³⁸⁵

Bacone's enrollment hit an all time high in 1959. The college enrolled 209 students, including ninety-six freshmen, sixty-nine sophomores and forty-four special students. The students came from seventeen different states, the District of Columbia, Mexico, India and Pakistan.³⁸⁶ Night

³⁸⁴Muskogee Daily Phoenix, February 4, 1958.

³⁸⁵"Self Study." Bacone College, 1964, p. 45.

³⁸⁶Muskogee Daily Phoenix, October 7, 1959.

courses were organized again the second semester with an estimate of forty-five to fifty students. By offering night classes, enrollment could be drawn from the Muskogee community. At the end of the first semester of 1950-60 school year, Claudell Overton, the athletic director resigned; Kendrick Hayes filled the position beginning the second semester.³⁸⁷

Bacone conducted an institutional study from 1960 to 1962. The study was an attempt to express in operational terms how Bacone College was trying to fulfill its stated purposes as described in the catalog.³⁸⁸ Besides the various studies of the school in various ways listed under other materials was the proposed program for Nursing Education. The new program that was proposed was a two year nursing program which was a new concept of training nurses in two years and making them eligible for state exams to become registered nurses. A committee of interested citizens was organized to help evaluate the needs and merits of such a program in the area.³⁸⁹

A reorganization of administration was brought about in 1963. The new offices of registrar and director of admissions was created as well as the office of the dean of students. Until this time, the academic dean was responsible for the duties of registrar, admissions, counseling and student personnel. These changes came about in accordance with advice

³⁸⁷The Baconian, February 12, 1960, p. 1.

³⁸⁸Institutional Study, Bacone College, 1960-1962, p. 1.

³⁸⁹Ibid.

from the North Central Association. The new office of registrar and director of admissions was to be responsible for admission and enrollment of students, keeping an accurate and official academic record for all students. Student recruitment, attendance, discipline, housing and boarding plus extra-curricular activities fell under the new dean of students. The director of religious life was responsible for chapel services of the college and the activities of the Bacone Student Christian Union. Also, his duties consisted of student counseling and administration of the college testing program.³⁹⁰

1963 was not only a year of reorganization for administration but it was also a period of alteration for the campus. All of the classrooms and offices in Samuel Richard Hall were rewired and fluorescent lighting installed. Two unused rooms were converted into classrooms, and seven additional faculty offices were added. Sackajawea Hall had been condemned as a dorm, but was used partially as a student center. In the summer of 1963, the hall was torn down. In order to find a new place for the students, the unfinished portion of the basement under Samuel Richard Hall was excavated and finished. The new area provided a recreation space, lounge and book store. Three-fourths of the main floor of the administration building was renovated to make room for the library. A new heating and air conditioning unit was installed to make the library comfortable the year round. As the nursing program was added, it required certain

³⁹⁰ Self Study, Bacone College, 1964.

adjustments and changes. A \$10,000.00 grant from the McDonald Foundation of Nebraska made possible the completion of a new nursing laboratory and several improvements in the Science Department.³⁹¹

In the fall of 1962, the board began to make a study regarding a new home for the president. It was agreed at the meeting that not more than \$55,000.00 be used for the construction of the dwelling. A motion was made that the finance committee work with the Executive Committee to find \$15,000 to put with the \$40,000 from the sale of Tulsa property.³⁹² A few years before Patrick Hurley had given Bacone a parcel of land in the Tulsa community, and it had increased in value until it was sold by Bacone College for \$40,000 to build a new presidential home.³⁹³ When the motion of the president was discussed in the board meeting, it was moved that \$15,000 be taken from the sale of another piece of property. Hurley House was finished and dedicated in October of 1963. There was an estimated floor space of 5,130 square feet in the spacious home. Dedication of the house was to Major General and Mrs. Patrick J. Hurley because of their great generosity to the school over the period of years. A note of sadness was found in the dedication because Hurley died before the home was completed.³⁹⁴ On the back of the dedication program is a story of

³⁹¹The Baconian, October, 1963, p. 1.

³⁹²Presidents' Report to Board of Trustees, May 1, 1963, p. 3.

³⁹³Personal Interview with Dean Leo Harman.

³⁹⁴Muskogee Daily Phoenix, October 13, 1963, Section 1, p. 3.

Hurley House, and in the closing paragraph is stated the following, "The combined gifts of General and Mrs. Patrick J. Hurley and Mr. and Mrs. William S. Bailey, Jr., have made possible the erection of this residence for the president of Bacone College, which we are dedicating today."³⁹⁵

The budget for 1963-64 was \$64,000.00 larger than the budget for the past year. One-third of the increased amount was due to the adding of the Nursing Program. A total of \$21,000.00 was to be used for nursing salaries.³⁹⁶

Summer school was first instituted in the summer of 1963. Eleven courses were to be offered as the school opened June 3. The addition of summer school was an effort to serve the community of Muskogee. By offering summer courses and night courses, Bacone was becoming a community college. In the second semester of 1963-64, the enrollment was 280 in day school and 120 in night school. During the year, the oldest building on campus was being removed. Lewis Cottage was built in 1899 for the purpose of housing the president. Nine of the presidents of Bacone lived in the dwelling that was replaced by Hurley House.³⁹⁷

Another new look that developed on the campus was in the form of a new Post Office. The new site was an addition built on to the southeast corner of the administration building.³⁹⁸ Bacone graduated its first nursing

³⁹⁵ Hurley House, Dedication Bulletin, Oct. 15, 1963

³⁹⁶ Presidents' Report to Board of Trustees, May 1, 1963, p. 3.

³⁹⁷ The Baconian, February, 1964, p. 1.

³⁹⁸ Ibid, February, 1964, p. 4.

class in July 1965. Fifteen graduates; thirteen women and two men received diplomas. The design used in the nursing pins and sleeve patches was created by Dr. Richard West, head of Bacone's Art Department.³⁹⁹

Dr. Getz had worked hard, long and devotedly since 1956. He presented his resignation to the Board of Trustees at their annual meeting in April, 1965. Roger Getz had been a foreign missionary, and desired to return to a foreign field of service. His resignation brought with it the announcement that he was returning to the mission field. He accepted a position with Central Phillipines University, Iloilo City, Phillipine Islands. When he was appointed president, he was also made Superintendent of Murrow Home. When he left, he left only the presidency of the college. Under his administration, Murrow Indian Children's Home was separated from the control of the college. It had been done with the concurrence of the Home Missions Society of the American Baptist Convention. January 1, 1966, Murrow Home became a separate entity. The new executive director of the home was Miss Elizabeth Walters. Although the two institutions are still on the same campus, they are under different heads and each is responsible for its own publicity and finances. However, there is a very close working relationship between the college and the Home.

Dr. Getz also was responsible for Bacone becoming strictly a Junior College. The attitude of the college changed under his administration because more caucasian students attended than had ever before, yet the

³⁹⁹Muskogee Daily Phoenix, July, 30, 1965.

Indian enrollment also increased at the school. Enrollment grew from 137 students in 1956 to 551 in a decade. Bacone moved upward in college status and became accredited by the North Central Association of Colleges and Secondary Schools. In a review of the visible work that Dr. Getz accomplished in his ten years of presidency, the following projects were completed: seven faculty dwellings; renovation of two dormitories; a general purpose garage; sanitary sewers; renovation of administration offices; library renovation; parking lots and roads; a new presidents' home; science laboratories; student center; a complete new complex of cottages and administration offices for Murrow Indian Childrens' Home. Besides the changes mentioned, several older buildings were torn down and removed. Two self studies were made under Dr. Getz, and the self appraisals were very beneficial to the school. The writer knew Roger Getz for only a short while, but in that time he was found to be deeply devoted to Christianity and was always interested in the religious affiliation of the school. He also was one who carried the burdens of the school within himself and very few ever were able to realize his tremendous problems with the school.

Dr. Ralph E. Knudsen was named interim president until the board could find a man to guide the school in a long range program. He was a man of vast experience as he served on the faculty of Berkley Divinity School for twenty-one years. As dean of Berkley, Dr. Knudsen was well known as an author and lecturer. It seemed fitting to have him serve as interim president because he filled the office well, stabilized the

organization, stirred and moved some minds about the school, and set up a transitional phase that would enable a new president to take over without too much difficulty.

One of the first acts that was performed by the interim president and the administration was to sell the school beef herd. When Dr. Getz was president, he had developed a registered Angus beef herd. He fed them and cared for them in every way. There was no one at the school designated to care for the animals, and by selling the herd, a part of the school's debt could be erased. The herd was sold and the pasture and barn rented on a yearly basis.

Dr. Knudsen spoke to many organizations and did much to develop a greater rapport between the community and Bacone College. At a dinner meeting of the Community Council, Dr. Knudsen stated, "There's room for more teamwork for the common good in the Muskogee area. We must constructively plan improvements. . . . they don't happen by themselvesWe've got to develop community spirit and support community activities and institutions." He went on to say, "A college in any community is a cultural assetLess than three percent of Bacone's gift income comes from Muskogee residents. The major portion of support comes from the American Baptist Convention, yet there were only eight American Baptist students enrolled." "The college's annual budget is over a half a million dollars."⁴⁰⁰ Speeches like this Dr. Knudsen presented to

⁴⁰⁰Muskogee Daily Phoenix, November 19, 1966.

different organizations. Another policy that he had was bringing in different groups to the college and giving them the facts as to just what the college was doing in the community. A drive for finances was begun in February of 1967. The local trustees and interested friends were sponsors of the campaign. Dr. Knudsen had started them thinking and motivated them to action. At the time of the campaign, sixty percent of the students enrolled in school were from the Muskogee area.⁴⁰¹ The goal designated for the area program was \$25,000.

While interim president, Knudsen was also instrumental in setting up a gradation of faculty members. Previously, all faculty were listed as instructors. After the spring board meeting, all the faculty were placed in different grades. The new gradation was of four categories; Assistant Instructor, Instructor, Assistant professor, and Associate professor. There were to be no full professors until the school developed into a four year program. Besides the gradation, the college was divided into seven major areas. The new areas were: 1. Department of Humanities; 2. Department of Language Arts; 3. Department of Mathematics and Science; 4. Department of Nursing; 5. Department of Practical and Applied Arts; 6. Department of Remedial Studies; 7. Department of Social Science.

There were several visiting persons on campus during the year, and it was a constant question in the minds of the faculty, "Is this the new president?" After the April board meeting, there was no doubt in anyone's mind, a new president had been selected. Dr. Garold Holstine was

⁴⁰¹Muskogee Sunday Phoenix, February 12, 1967.

presented to the faculty in an emergency meeting called by Dean Leo Harman. The new president would take office July 1, 1967.

CHAPTER XIV

July 1, 1967, began a new era for Bacone College. Dr. Garold Holstine took the command post, beginning his official duties as the twelfth president of Bacone College. His credentials, background of experience and education far exceeded any president who had served before him. Dr. Holstine and his wife came to the Bacone Campus from Washington, D. C. There Dr. Holstine had served four years as National Director of American Red Cross Youth. The organization served over 20,000,000 elementary, high school, and college students in public, private, and parochial schools. He had served other national societies in a leadership capacity in Europe and Latin America. Nine years of his life he spent as Dean of the College of Education, and Director of Summer Schools at the University of Nevada. Just prior to that, he held a similar position at the University of North Dakota. From 1946 to 1951, he served as a Professor and Director of Laboratory Schools at the University of Oklahoma. He has spoken and given special lectures on numerous college campuses across the nation. Adding to his appearances on the college campuses, he was Visiting Professor in the Summer School at the University of Southern California.

Other items of interest in his life are that he represented the League of Red Cross Societies at a meeting of the World Confederation, of the Teaching Profession in Paris, France in 1964; two years later, Dr. Holstine

was chairman of the American Delegation and speaker at the first Inter-American Seminar on Red Cross Youth and Health Education in Quito, Ecuador.

Born and reared on a farm in Western Illinois, Dr. Holstine received his elementary education in a rural school and later finished his Bachelor's Degree with a major in English from Western Illinois State College. Moving to Iowa, he received a Master of Arts and Doctor of Philosophy Degrees from the State University. He has done additional study at Northwestern and Columbia Universities. For seven years he served as superintendent of schools in Illinois. In educational services, Dr. Holstine has served as chairman and member of accreditation teams for the Northwest and North Central Association and the National Commission of Teacher Education in Washington, D. C.

The following organizations demonstrate that Dr. Holstine has been an active man and a much sought after individual. He has been an active member in Rotary International, Junior and Senior Chambers of Commerce, Boy Scouting, 4-H Clubs, and community welfare and family life organizations. He has held prominent positions in numerous local, state, and national professional organizations, including National Education Association of School Administrators, Association of Higher Education and National Association for Student Teaching. National and Community service has been expressed by his acceptance of the chairmanship of the Governor's White House Conference Committee for Children and Youth, State of Nevada and the National Association of States. He has willingly served

on various boards such as the Board of Education and Publications, American Baptist Convention Board of Trustees, Berkeley Baptist Divinity School; President of Reno's Executive Club, Reno, Nevada; President, Rocky Mountain Association of Summer School Deans and Directors; National Chairman, Business-Industry Commission on Safety, Washington, D. C.; and member of the Board of Directors, National Safety Council, Chicago, Illinois.

It would be very hard to duplicate the portfolio that he carries with him. Those around him desire the very best for him and are looking forward to his leadership and guidance in the college.

When the new president moved into his office in Samuel Richard Hall, he went to work. Although many were on vacation the month of August, he held tight reins on the school and began changing many things. The student center was moved out of the basement into Wacoche Hall. The Director of Public Relations was moved into the Museum. By making this move, he was able to get two jobs done. First, he would have someone at the Museum during the day so that it could be open to the public and visitors from outside of the community. The vacancy left from the Public Relations move was used by the Dean of Students, thus providing a counseling room and office for the Director of Religious Life. By moving the Director of Religious Life from the chapel, all counseling and testing was made in a general vicinity. All of these moves were made before the beginning of school. As school opened, the faculty was aware of the inauguration that took place October 8. Even the inauguration was the biggest that the school had ever had. Secretary of the Interior, Stewart Udall,

gave the main address and stated that, "Bacone could become a leader in a renaissance in Indian education." A master plan was initiated for the future development of the college. With great enthusiasm, the president announced his dreams of the future for the school. The overall plan ranges from five to ten million dollars. All of the buildings now in use on the campus are to be retained and used. Most of the buildings, except Samuel Richard Hall, will be used as museums and culture centers. The hope that is expected to develop before 1980 calls for a complete new set of facilities. The current plans are for a science and nursing building, an applied arts building, a fine arts hall, a social science building, an English and communications center, a new gymnasium and athletic field, a new library and four new dormitories. The Board of Trustees fully endorsed the program of Dr. Holstine at the board meeting on October 8-9, 1967. Not only is there the plan for educational facilities, but the hope is also to move toward a four year college. Dr. Holstine has stated that the Bacone College Trustees and Administration wants to provide educational facilities for 2,000 students by 1980 or sooner. The year 1980 has been set tentatively for the deadline date of the school facilities and a four year program. If it does come about, it would be a wonderful one-hundredth anniversary. Many have begun to donate to a forward four year fund.

An outline of the plans is being printed in a brochure that will be distributed throughout the States. Prices are supposed to be attached to buildings and furnishings, thereby providing an opportunity for interested individuals to contribute a living monument to the college. The faculty

seems enthused and anxieties are brought to the open as all seem to be involved. As Dr. Holstine speaks to the various groups he makes it a special emphasis when he states there are some misconceptions about the school. Those misconceptions are often expressed by residents of the city of Muskogee who should know better. Bacone is co-educational, church related, but inter-denominational, fully integrated, and fully accredited. After five months with the new president, one may observe that he not only plans but keeps pursuing his dream. It would be difficult to say what will happen to the school, but it is certain he will pursue zealously the ideals that are before him. Some, as always, are skeptical, but only by 1980 will it be known for sure.

The history of Bacone College has been one of tears and heartaches, prayers and blessings. From the beginning in 1880, there always have been many, many problems at Bacone, and there no doubt will be many problems in the future. Every president has given more than just years of service. The office of president has taken its toll in bad health, death and anxieties sufficient to cause resignations. Yet, even with the difficulties, there has been something that has kept the school together in spite of the obstacles that had to be hurdled. Bacone was conceived as an educational institution for the Indian. Although it is now integrated, the school still is dedicated to the proposition of providing education for the American Indian. In 1967, there are more than 600 students enrolled in seven academic divisions. The students represent twenty-nine different states. There are 176 Indian students from thirty-eight tribes

from fifteen states. Such names as Whataname, Tincup, Redhouse, Left-hand and Whitekiller are found on the roll books of many classes.

Since 1880, Bacone has had twelve presidents and a variety of acting serving, and interim presidents. Dr. B. D. Weeks, to this date, remains the president who served the longest tenure and built the most buildings. Next to Dr. Weeks, President Bacone ranks second with sixteen years of service. Every president has had very much to say about the destiny of the college and thereby carried out their own philosophies the way they so desired. The original philosophies of Almon Bacone seemed to have been used by most all of the presidents with only differences as to the degree of their beliefs.

The three phrases still to be remembered as they were stated in the second annual catalog are as follows:

1. The extermination of a race is unworthy of a Christian people.
2. A constant removal from the approach of Civilization will never civilize.
3. A Christian school planted in the midst of a people becomes one of the most powerful agencies in the work of civilization.

In carrying out these principles, Bacone College has found its way into the hearts of thousands of individuals in the United States. Many of the graduates express their devotion to the school for providing an educational opportunity that would have not been provided by many other institutions of higher learning. It is believed it will continue to grow and serve as was originally intended. However, the future will hold

problems as well as the past. There are three possibilities for the future of the school. One is that it remain strictly a home missions school sponsored by and supported solely by the American Baptist Convention. In this manner it would continue to function without much community support. Another possibility is that it may become a strong liberal arts college. It may hold its identity as being born by the American Baptist Convention but will eventually be associated with the convention as a parent only. This process would be slow, but it would involve the community more and would eventually be accepted as a college of the community of Muskogee. The third possibility of the college is that it might sell out altogether. With the plans presented as they have been for the development of a four year school and facilities, it is believed the second possibility to be the one that will come to fruition. It will be interesting to see what the next ten years reveal.

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